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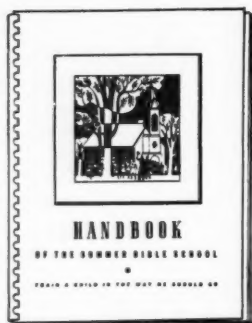
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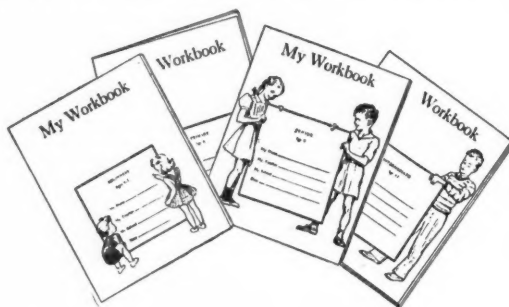
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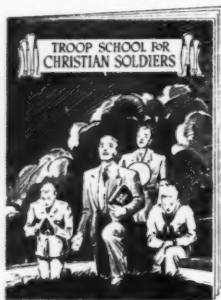


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An Appreciation

About three years ago we reviewed Mrs. Catherine Vos' "Child's Story of the Bible" and at the time felt that this was a monumental work. Since that time we have recommended it to friends and church members. All have expressed appreciation for calling their attention to this book. We have given a number as presents and in each case enthusiastic expressions of gratitude have come forth. In this connection one interesting case comes to mind. We were in a home a few weeks after we placed one of these volumes, and the cook asked if we could get one for her and remarked, "Dey sho enjoys dis book here." We have used this book at our family altar with profit and help to the entire family. The superintendent of our intermediate department has used it in her Sunday afternoon services with phenomenal success.

There is only one minor fault we have been able to find with this remarkable book and that is in the title. The title reads: "Child's Story of the Bible from Seven to Seventy." The word "Child's" is misleading to some. Adults conclude because of this term that it is only for children, whereas it is suitable for all ages. Apart from this little criticism it is our honest belief that no book has appeared in this generation that could be more useful in home and church life.

As Christians we must realize that we have an obligation to propagate good books because Satan and his cohorts are propagating evil ones. It is high time that we recall a warning of Daniel Webster on this subject. "If religious books are not widely circulated among the masses of the country . . . I do not know what is to become of our nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian.

"If truth is not diffused, error will be.

"If God and His Word are not known and received, the devil and his works will gain ascendancy.

"If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will.

"If the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

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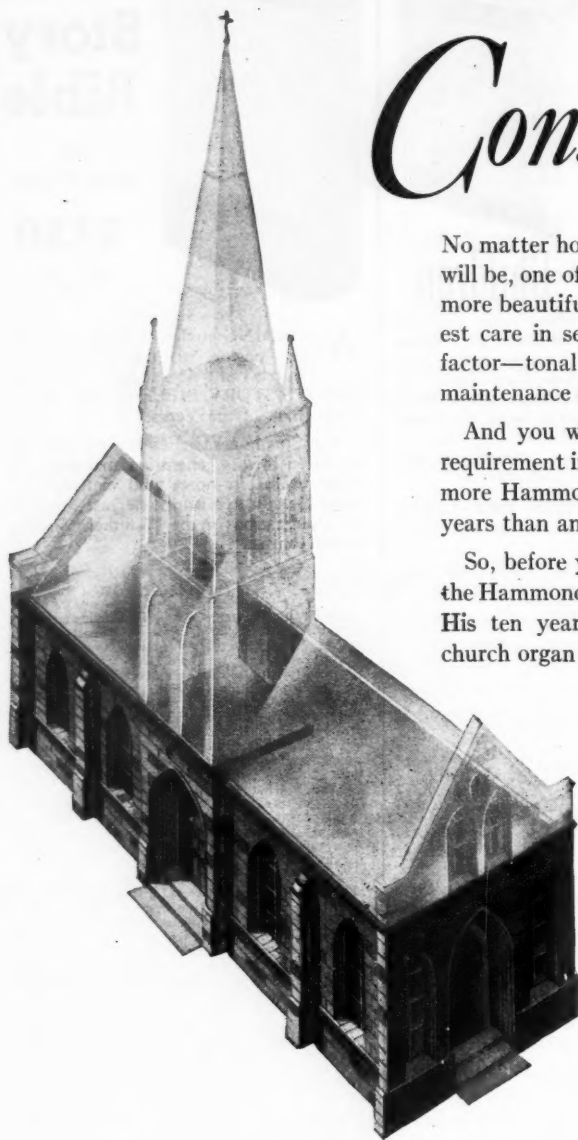
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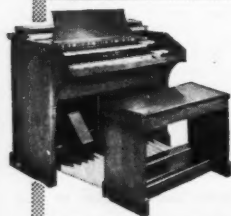
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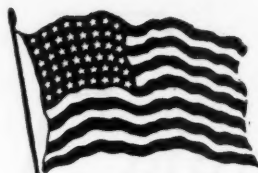
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Editorial Notes: Announcement; Postwar Posthaste; The Railroads at War; How Slaves Are Made; Then and Now; An Ancient on Philosophy; The Church Postwar 373

The Threefold Work of the Holy Spirit M. R. DeHaan 375

Burdens (Poem) Marjorie B. Robinson 376

Three Things About Salvation Unknown to Many George W. Marston 377

Is Christianity Worth Trying? Carl F. H. Henry 378

The Church and Its Servicemen Leonard Mollenkoff 380

The Life That Pleases God Walter H. Nelson 381

What Is "the Kingdom"? Frederick Erdman 382

Because You Prayed (Poem) Charles Bailey Bowser 384

The Religious in Life Leonard H. Prentice 385

Glimpses of Founder's Week Warren Filkin 386

Golden Nuggets for Bible Students Kenneth S. Wuest 388

Soldiers, Sailors, Marines, Coast Guards 390

Missionary Department 392

Our Monthly Potpourri Harold L. Lundquist 396

Truth Illuminated William Norton 400

Practical and Perplexing Questions Nathan J. Stone 402

International Uniform Sunday School Lessons Harold L. Lundquist 404

For Sermon and Scrap Book William Norton 409

Evangelistic and Bible Conference Fields Ernest D. Christie 412

Book Notices 415

Institute and Alumni Warren Filkin 416

WMBI and WDL 419

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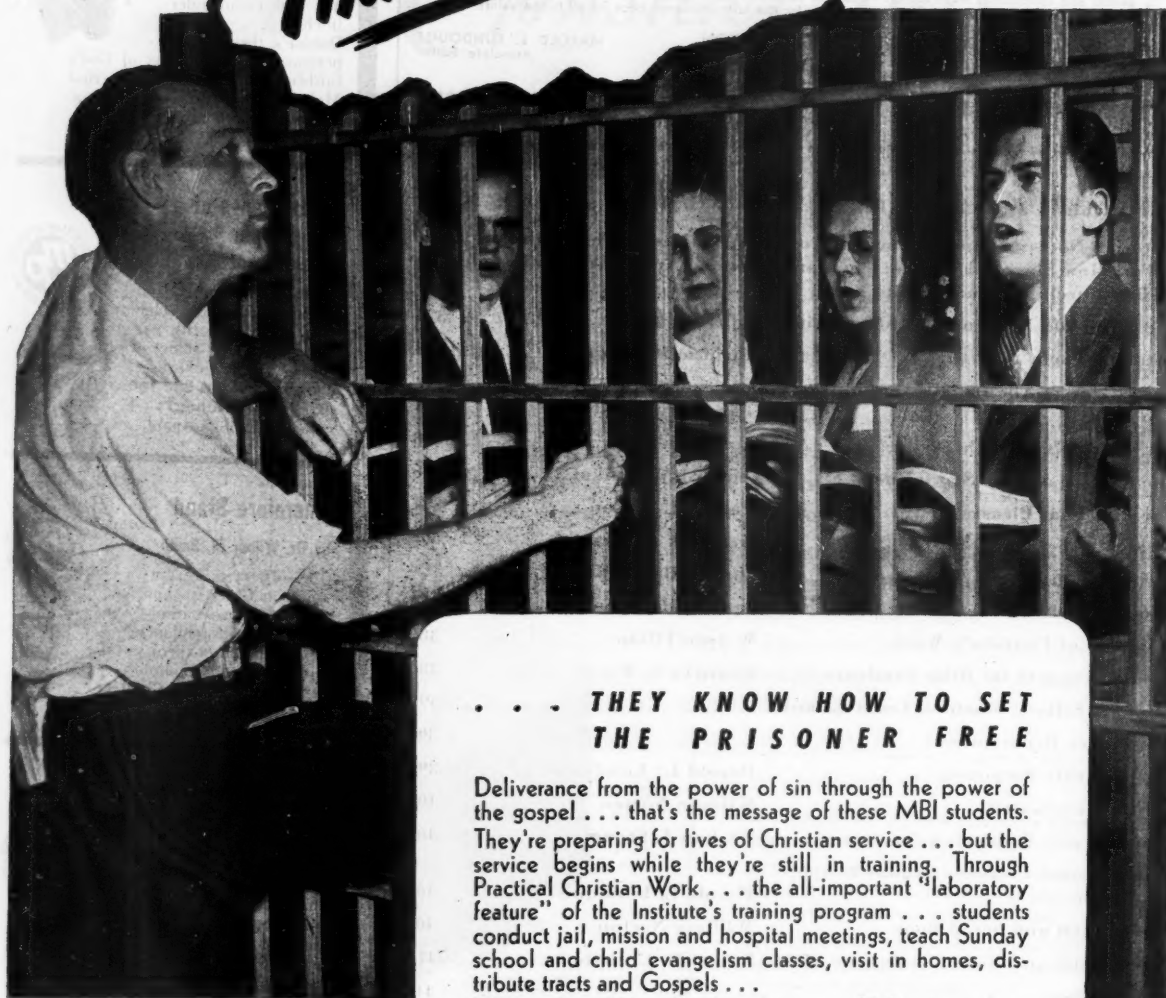


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Editorial Notes . . . —

Did you know that 197 organizations are making plans for the postwar world? These run all the way from the Federal Council of Churches to the CIO, and the National Paint, Varnish and Lacquer Association.

Postwar Posthaste

"Women's organizations contribute a total of eight. Library groups have four. Welfare, health and religious organizations have a total of seventeen" (*Fortune*).

Some of these groups are economic, but many of them are moral in aim in that they seek to abolish war as a thing of evil, which, of course, it is.

There are organizations dead sure that their plans alone are right and sufficient. Some folks are ready to fight for their own peace plans.

Of course, a Christian cannot detach himself from these plans and planners. We should be anxious to see the nations given surcease from war's agony, but we as realists, as well as Christians, believe that while war is sinful it is not the only sin; in fact that war is only one symptom of the sin disease. As long as postwar organizations fail to recognize the sinfulness of the human heart, they will start all their planning with one fatal weakness.

As a remedy for all the ills of this age our Lord gave us the gospel to proclaim. We respectfully submit this as a plan of operation for Christians in the postwar world: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

"Well," says someone, "hasn't the church done this? And yet look at the world." No, the church hasn't done this. It has only talked about it.

So with our suggestion "postwar," we should like to add, "posthaste." For the sake of these broken nations and for the glory of the Lord, let us hasten to do what He commanded, and let us take the gospel next door as well as across the ocean—now.

V

All honor to the railroads of America! They have done a magnificent war job under the greatest difficulties imaginable.

The Railroads at War

A few weeks ago, a railroader who had reached the age of retirement decided to stay on because the railroad needed him and because as a patriotic American he wanted to do his

best. A few days after his decision, when his train was tied up in a blinding blizzard, a sense of duty caused him to trudge through the snow to a signal tower where he collapsed and died of a heart attack.

He is representative of the spirit of the railroaders—officers and men, whether in locomotive cabs or walking the tracks, or giving themselves faithfully to the important but monotonous round of office duty.

When you have an overnight trip on a train, do you ever think of the many men whose faithfulness to duty has enabled you to make the trip in safety? The writer confesses that he frequently entertains such thoughts and offers a silent prayer for railroaders all over our land.

So here's to that great institution—the American railroads! They have measured up in war; let us see they are fairly treated in peace.

ANNOUNCEMENT

Due to wartime paper rationing, we have found it necessary to limit April and several issues following to forty-eight pages. This means certain departments must be combined and others will be somewhat curtailed.

We hope our friends will be both sympathetic and co-operative. Please help us by sending your renewal well ahead, thus enabling us to keep your name on the list. Our shortages are serious in the realm of both paper and clerks.

"Each age has its characteristic, which clever men trade on." Who was it said that? Well, whoever it was, he was the possessor of insight not given to every man.

How Slaves Are Made

The realization of the above takes the blame from the dictators and places it where it belongs. Common rebellion against God gives rise to the spirit of lawlessness, which finds its final personification in the lawless one.

Every dictator is an expression of the spirit of Antichrist and is a foreshadowing of that dreadful personage. And the whole series of false leaders, whether political or religious, is well pictured in these words from the Second Epistle of Peter, "While they promise them liberty, they themselves are the servants of corruption" (2:19).

So an age talks much about liberty, and a strong leader seizes this characteristic—the desire for unrestrained freedom—and uses it to make himself master and the people his slaves.

History has a strange way of repeating itself. We know that is not an original remark.

Then and Now

The First Apology of Justin Martyr quotes what purports to be an epistle of Marcus Aurelius, in which he tells of his experience at war in Germany. He headed the Roman troops and, being greatly outnumbered by the inhabitants, soldiers, and civilians, he prayed to his own pagan gods—with no success.

"I explained to you my grand design, and what advantages I gained on the confines of Germany, with much labor and suffering, in consequence of the circumstance that I was surrounded by the enemy; I myself being shut up in Carnuntum by seventy-four cohorts, nine miles off. And the enemy being at hand, the scouts pointed out to us, and our General Pompeianus showed us, that there was close on us a mass of a mixed multitude of 977,000 men, which indeed we saw; and I was shut up by this vast host, having with me only a battalion composed of the first, tenth, double and marine legions.

"Having then examined my own position, with respect to the vast mass of barbarians and of the enemy, I quickly betook myself to prayer to the gods of my country. But being disregarded by them, I summoned those who among us go by the name of Christians. . . . Having cast themselves on the ground, they prayed not only for me, but also for the whole army as it stood, that they might be delivered from the present thirst and famine. During five days we had no water, because there was none; for we were in the heart of Germany, and in the enemy's territory. And simultaneously with their casting themselves on the ground, and praying to God (a God of whom I am ignorant), water poured from heaven, upon us most refreshingly cool, but upon the enemies of Rome a withering hail."

Reading this ancient story in the light of modern events, it occurs to us that it would prove highly profitable to have Christians today pray intensely and earnestly concerning the war in Germany, yes, and the Pacific war.

The one resource not fully exploited is prayer. Here is a victorious weapon both of defense and offense. Let's use it.

V

There are many, too many, who today as always expect too much from philosophy. Human philosophy can never be more than a search.

MOODY MONTHLY ■ MARCH ■ 1945

An Ancient on Philosophy Reading further in Justin Martyr we came across his "studies in philosophy," which he describes. This, too, sounds both modern and ancient. So we risk quoting it at some length.

"I will tell you what seems to me; for philosophy is, in fact, the greatest possession, and most honorable before God, to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, have escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being *one*. I wish to tell you why it has become many-headed.

"It has happened that those who first handled it (i.e., philosophy), and who were therefore esteemed illustrious men, were succeeded by those who made no investigations concerning truth, but only admired the perseverance and self-discipline of the former, as well as the novelty of the doctrines. Each thought that to be true which he learned from his teacher:

then, moreover, those latter persons handed down to their successors such things, and others similar to them; and this system was called by the name of him who was styled the father of the doctrine.

"Being at first desirous of personally conversing with one of these men, I surrendered myself to a certain Stoic; and having spent a considerable time with him, when I had not acquired any further knowledge of God (for he did not know himself, and said such instruction was unnecessary), I left him and betook myself to another, who was called a Peripatetic, and as he fancied, shrewd. And this man, after having entertained me for the first few days, requested me to settle the fee, in order that our intercourse might not be unprofitable. Him, too, for this reason I abandoned, believing him to be no philosopher at all.

"But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated—a man who thought much of his own wisdom. And then, when I had an interview with him, willing to become his hearer and disciple,

he said, 'What then? Are you acquainted with music, astronomy, and geometry? . . .' Having commended many of these branches of learning, and telling me that they were necessary, he dismissed me when I confessed to him my ignorance. Accordingly I took it rather impatiently, as was to be expected when I failed in my hope, the more so because I deemed the man had some knowledge; but reflecting again on the space of time during which I would have to linger over those branches of learning, I was not able to endure longer procrastination.

"In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I thereupon spent as much of my time as possible with one who had lately settled in our city—a sagacious man, holding a high position among the Platonists—and I progressed, and made the greatest improvements daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings, so that in a little while I supposed that I had become wise; and such was my stupidity, I expected forthwith to look upon God."

The Church Postwar

An Editorial

In reading some material on the News Teams (see editorial on that subject, *MOODY MONTHLY*, January, 1945), we came across an address given in London by the Lord Bishop of Chelmsford, which presents some thoughts worthy of the consideration of all Christians. It is encouraging to see a bishop of the Church of England with such a point of view.

There are people who think that to be concerned with evangelism is to be eccentric. The bishop seems to think it is normal and natural, or perhaps we should say, spiritual. Here, in part, is what he said:

"But I am bound to say that my view of the present situation in this country is a very somber one, indeed. I believe that the Christian faith is at a very low ebb, and what we must beware of is sheltering ourselves behind the excuse that it is caused through the disturbance of the war.

"We can blame the war for lots of things. We may blame the war, if we like, for aggravating the sad state of religion in this country. But if you know the facts you will not blame the war for creating them. The war has accelerated the pace, the pace downhill; but we were going steadily downhill before the war broke out!

"I think that this is one of the things we are bound to contemplate if we are going to be realists. I am using the word 'realist' to mean a person who sees facts with a clear, straight vision. And I think, as realists, what we have to grasp is that the new age in the history of the Christian Church will be one where the Christian Church is definitely a minority embedded in a great secular society . . .

"If the Church is going to be, as I believe it will be in the next age, a small minority group, that Church will have to

assert itself. I believe the day will come when people will pluck one another by the arm, and say, 'Look, there goes a Christian; that man, or woman, still believes the Christian religion, and lives the Christian life.' And if we are going to bear that witness, we shall have to cast off certain restraints which do hamper us most tremendously.

"In the first place, a man or woman says, 'I don't think I can possibly speak about these things to other people, because it really means I am setting myself up to be better than they are, and I won't do that.' That is one of the most specious ways in which the devil (for I still believe in the devil) can make use of virtue for his own ends. He can switch round your humility of mind, and can use that as a weapon to prevent you doing what you ought to do . . .

"Then the second thing which deters people is this. There is in all of us a natural reticence in regard to those things about which we feel most deeply. I think here, again, that this is a good quality. The most tender things, the deepest things in your life are the things you do not speak about to the casual person . . . If we have real vital religion, something which means a tremendous lot to us, then there is a thoroughly becoming reticence in speaking about it.

"I think the corrective to those things comes from two other facts which we must constantly bear in mind. The first of them is this: our personal responsibility for the souls of the people with whom we mix. 'Am I my brother's keeper?' said Cain. God never answered the question because it did not need to be answered. You know the answer; everybody knows the answer; Cain knew the answer. The answer is, of course, you are your brother's keeper. And you know

if we recover this old-fashioned evangelistic way of looking at things we shall feel the burden of responsibility with regard to our friends and neighbors. Will you think me too dramatic if I say there will sometimes cross our mind the thought that some day we must give an account to our Lord. Or, rather, our Lord may say to us, 'Did you ever speak to So-and-so about these things that matter so much?' . . .

"The second corrective is to recognize that there really and truly is in everybody a deep need of God. I do not care who the person may be, that yearning is there. It may be very deep down. And I do not believe that a man or woman who speaks honestly, sincerely, faithfully, sympathetically, and understandingly to some friends or neighbor about these things which really matter will ever cause offense. They are touching the live spot in the soul of somebody else.

"The world is full today of unhappy and distressed people. Do you ever come across them? The waiting rooms of our neurologists are crowded with men and women today; and what the doctors will tell them is this—they must rest, or play another round of golf on Sunday, or take a month off. What they really want is a doctor who will say to them, 'What you need is to kneel down and say your prayers.'

"Now, I am not saying this rashly. I am deliberately using this expression. This is playing the very devil with the souls of people today. They are like a motor car that is only sparking on three plugs. The strain and tension of life today is so great that they cannot make the gradient. It is not bottles of medicine they want; they want contact with God. And that is what you and I have to stand for."

CHRISTIANS IN GENERAL are acquainted with the threefold work of the Lord Jesus Christ, as Prophet, Priest, and King. His prophetic work looks back; His priestly work is the present aspect of redemption; His kingly work looks forward to His coming again.

These three offices have to do with our full redemption—justification, sanctification, and glorification. Our justification is a past and completed work; our sanctification is a present, progressive work; our glorification is a future experience, at His coming again.

This takes care of our whole being, spirit, soul, and body. When we are justified by the past work of Christ we are justified in the Spirit. By the present work of our Intercessor our souls are sanctified. When He comes again our bodies shall be glorified.

There is perfect harmony between Christ's work in His three offices and the threefold work of the Spirit. The entire ministry of the Spirit for the believer also divides itself into a past, present, and future work.

All of the work of the Holy Spirit may be summed up in three expressions: the baptism *in* the Spirit, the filling *with* the Spirit, the quickening *by* the Spirit.

There are other terms used, such as sealing and anointing, but a careful study reveals that they are part of, and come under, one or the other of the three operations, baptism, filling, and quickening. Sealing is part of the baptism; anointing is part of, and included in, the filling.

Three scriptures sum up these three



March Wind by Galloway

The Threefold Work of the Holy Spirit

By M. R. DeHaan, M. D.



Clear, concise and comprehensive teaching on a vital subject

operations of the Holy Spirit:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:12, 13).

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

Here we have the three tenses of the

Dr. DeHaan is teacher of the Radio Bible Class, each Sunday, coast to coast over the Mutual Broadcasting System.

Message delivered at Founder's Week Conference, Chicago, February, 1945.

March, 1945

Spirit's work. We have been baptized, we are admonished to be filled, and we shall be glorified.

Just as in the work of the Lord Jesus Christ, the Spirit's work has to do with our justification, sanctification, and glorification. By being baptized *in* the Spirit we have been justified, by the filling we are sanctified, and by His quickening we shall be glorified.

And these three again meet the need of our whole being, spirit, soul, and body. Our spirits have been justified once and for all when we were baptized *in* the Holy Spirit; our souls are sanctified daily; and our bodies shall be quickened and glorified in the future.

UNTOLD CONFUSION HAS RESULTED from a misunderstanding of the nature of the *baptism*, the *filling*, and

the *quickenings*. The baptism is confused with filling, and the quickening is applied to divine healing, when, as we shall see, it means nothing of the kind.

Three questions will clear up the baptism. First, *Who is the baptizer?* Second, *In what are we baptized?* Third, *What is baptism?*

Who is the baptizer? Most people would answer, the Holy Spirit, for they are accustomed to hearing the expression, "baptized by the Holy Spirit." But such is not the case. Scripture plainly teaches us who the baptizer is.

John the Baptist, in speaking of the Lord Jesus, said: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost" (Matt. 3:11). "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:



While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Genesis 8:22.

he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

You will notice from these passages (and John states the same truth in John 1:33) that Christ is the baptizer. He baptizes in the Holy Ghost, for He said of the Holy Spirit, "I will send him unto you" (John 16:7).

In what are we baptized? Since Christ is the baptizer, the Holy Spirit is the one in whom we are baptized. In Matthew 3:11; Luke 3:16, and John 1:33, the word translated "with" is *en* in the original, and signifies *in the Spirit* rather than *with the Spirit*, or *by the Spirit*; and that is in harmony with the meaning of the word baptism. Baptism implies that there must be a baptizer and that there must be an element *in which* we are baptized.

This is the teaching of Pentecost. One hundred and twenty were gathered in the upper room when the Spirit was poured out by the baptizer, Christ. We are told that He (the Spirit) filled the whole house in which they were sitting. The room in which these one hundred and twenty sat was a great baptistry, and when the Spirit filled the house they were literally baptized (immersed) *in the Spirit*.

Since the hundred and twenty represented the infant Church of Christ, complete as to being, incomplete as to development, the entire body of Christ represented by the group at Pentecost was baptized in the Holy Spirit, so that Paul could say, "By one Spirit are we all baptized."

This is the one "Spirit-baptism," once and for all, and into this baptized body every believer is introduced the moment he believes on the Lord Jesus Christ as the Son of God, to which he testifies when he receives his water baptism as a testimonial of his identification with Christ through the Spirit. This is never repeated, for the *one* baptism avails forever.

THE BAPTISM, THEN, is *in the Spirit* and is once for all. The filling however, is *with the Spirit* and should and can be a daily experience. As the group in the upper room were baptized,

covered *in the Spirit*, every breath they took resulted in being filled with or by that same Spirit. As long as they remained in that atmosphere they could not help breathe that atmosphere. They were not only baptized but filled. And "if we walk in the Spirit," we, too, cannot help but be filled with the Spirit.

In this connection it is to be noted that the filling is never given in the active voice but in the passive. We are not commanded to fill ourselves with the Spirit, but, on the contrary, we are admonished to "be filled" with the Spirit. He fills us when we are in the place and the attitude to be filled. It cannot be experienced by trying to be filled, by working ourselves up to be filled, but it comes automatically when we meet the conditions of making room.

As we take objects out of a room, their place is immediately taken by air which is always ready to rush in. So the Spirit of God stands ready to fill every place in our life from which anything is removed.

The only thing which prevents the filling of the Spirit is the retention in the heart of other things which are contrary to His will. To be filled with the Holy Spirit we need to judge every known and doubtful thing in our lives, confess it to Him, yield to His will, and the filling takes place.

All believers may be filled wherever they may be, whenever they will yield their all to Him, confess and forsake their sins, and receive His blessing. It is really very simple. Examine your heart carefully by the Word, and judge, confess, and acknowledge your sin, and yield yourself to His will, and you will receive the blessing, call it what you will.

And every time we do this, as we receive new light and new conviction, we are filled. And each new filling makes us more tender and sensitive to His will, so that we see other things which are not in full harmony with His will, and as we yield those to Him there comes another filling, which makes us still more tender and sensitive to His will, to be followed with more blessing of the filling of the Spirit.

This is Christian growth! This is true Bible sanctification! This is "being filled with the Spirit." "But we all, with open

face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

TIME PERMITS US TO SAY but a word concerning the future and final operation of the Spirit, namely, the *quickening of our bodies*. The verse in Romans 8:11 is often used as an argument for divine healing, but even a superficial examination will immediately reveal that it has to do with the resurrection of our bodies and not with healing.

At the end of the way, when the Lord Jesus Christ comes for His Church, our full redemption will be consummated in the resurrection of the bodies that sleep in Christ, and the instantaneous changing of the bodies of those who remain until He comes. That will be glorification. We shall receive new bodies that know no weakness, pain, suffering, or death, and best of all, that shall never again know sin. Bodies that shall be able to contain all the glory of that glad and glorious day!

And this resurrection, this glorification, Paul tells us, will be by the Spirit of the Lord. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

Burdens

By Marjorie B. Robinson

Casting all my cares upon Him,
Saviour, Burden-bearer, Friend;
If I could but fully do this,
All my worrying would end.

His the gracious invitation,
Yet too frequently my way
Is to hand them to the Master,
Then to carry them away.
Strong His arms, His heart how loving;
"Lord, increase my faith," I pray,
"And forgive me when I carry
Burdens given Thee, away."

Three Things About Salvation Unknown to Many



Mr. Marston, of Kirkwood, Pa., is field missionary for the Orthodox Presbyterian Church.

By Rev. George W. Marston

A CULTURED OLD SOUTHERN JUDGE WAS dying. A bishop sat by his bedside, talking in a very learned way on vital subjects. The dying man interrupted him, saying, "Pardon me, but you know I'm facing the real thing. Won't you talk to me like you'd talk to my black boy, Jim?"

Many men are like the judge—respectable, cultured, educated, and prominent, but unprepared for death and unacquainted with the most elementary truths concerning salvation.

MANY DO NOT KNOW of their need of salvation. Perhaps someone would ask at this point, "What do you mean by being saved?" I reply, "To be saved is to be delivered from sin and its consequences." Men need to be saved for three reasons.

In the first place, we are sinners. We are told that "all have sinned, and come short of the glory of God" (Rom. 3:23). The word sin means to miss the mark. The mark is the law of God. The Sovereign of the universe requires His creatures to keep His law perfectly. This we fail to do. We leave undone things required of us by God's law. This is sin. We do things forbidden by the law of God. This also is sin. We sin daily in thought, as well as in word and deed.

In the second place, a just God demands that the penalty for our sins be paid. This penalty is set forth in Romans 6:23, "The wages of sin is death." The word death here refers primarily, to spiritual death, although physical death is also included in its meaning.

To be spiritually dead is to be cut off from God, under His wrath and curse, liable to His punishment in this life, to death itself, and to the pains of hell forever. This is the penalty which our sins have merited. These are the consequences

from which we need to be delivered.

The third reason men need to be saved is because we cannot save ourselves. God justly demands that the penalty for our sins be paid. We, however, cannot save ourselves by paying this penalty; for the penalty, which includes eternal punishment, is the very consequence from which we need to be delivered.

Because we cannot save ourselves from the consequences of sin, we must look to God for deliverance. The Bible tells us that salvation is of the Lord.

MANY DO NOT KNOW of the work of salvation wrought by the Lord Jesus Christ. There are two aspects of this work.

The first aspect of Christ's saving work has to do with the legal status of His people.

God requires two things of all men. His law must be kept perfectly, and the penalty for law-breaking must be fully paid. As a result of the fall, men do not and cannot meet these requirements. Therefore, all are under condemnation.

The Lord Jesus came to earth to change the legal status of His people by fulfilling for them their legal obligations to the law of God. During His life He kept the law perfectly for them, and by His death He paid the penalty for their law-breaking.

When one receives the Lord Jesus Christ as his personal Saviour, this work is reckoned to his account. Christ's payment of the penalty for the breaking of God's law is reckoned to his account; therefore, the Father forgives his sins for Christ's sake. Christ's perfect keeping of the law is reckoned to the believer's account; therefore, the Father accepts him as righteous in His sight.

Now, because this saving work of Christ has righted the believer's legal status,

his relationship to God has also been changed.

The unsaved are God's creatures but not His children. Since the fall men have ceased to be the children of God. Their relationship to God is one of enmity. They are aliens and strangers in His sight.

However, when one receives the Lord Jesus Christ as Saviour, his relationship to God is changed. This is evident from Galatians 4:4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The heavenly Father has legally adopted the believer, made him His heir and a joint-heir with Jesus Christ; an heir to all spiritual blessings in heavenly places in Christ Jesus; an heir to thrones, to mansions, and to crowns.

The second aspect of Christ's saving work has to do with the nature of His people.

Man came from the hand of his Maker perfect in soul and body, but he was ruined by the fall. His body became subject to suffering, sickness, and death. His mental and moral faculties were impaired. His spiritual nature was totally ruined. He utterly lost true knowledge, righteousness, and holiness. In respect to spiritual matters his eyes are blind, his ears are deaf, and his heart is of stone. By nature he is a rebel against God, as prone to sin as sparks are to fly upward. As we are told, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Our ascended Lord, however, through the work of the Holy Spirit, utterly and gloriously transforms the natures of His people. This work the Holy Spirit does in four steps.

By that act which we call the rebirth, He implants spiritual life in their hearts.

[Continued on page 410]

Is Christianity Worth

Has Christianity lost the power of its message? A compelling and closely reasoned plea for real Christian living

By Rev. Carl F. H. Henry, Th.D.

STRANGELY ENOUGH, it is no longer considered a leading question to ask, even in view of the many panaceas to which human leaders have turned in times of crisis, whether Christianity has *really* been tried. Whatever the reply to that query, the more urgent inquiry being pressed today by modern thinkers is, Is Christianity *worth* trying?

This is not the only time in the past two millennia (a word one uses with sentimental reserve) that the Christian witness has been under fire. Its very birth struggle was a grapple to the death with the forces of paganism, for the message of the early Church sought not a place of equality among the other world religions, but absolute supremacy. In three centuries the New Testament faith became the religion of the then known world.

ALTHOUGH THE STRUGGLE IN THE REALM OF RELIGION was won for the time, conflicts were renewed, with the rise of the modern mind, in the realms of philosophy and science. Sometimes spokesmen for the Church made serious mistakes and engaged in needless controversies. They defended the accepted physics of their day against scientific truth, fallaciously assuming that the traditional view was biblical.

The Scriptures nowhere endorse or defend Ptolemaic astronomy as absolute, yet during the fourteen centuries of its dominance many theologians insisted dogmatically that the earth stands physically at the center of the universe. Even when it was not forgotten that science, more so in its infant days, yields only approximations of the natural order system, it was forgotten that sometimes exegetes are not infallible in their interpretations of the data of revelation.

Opposition between Christianity and science was not limited to astronomy. In the realm of biology, the evolutionary theories were set over against the creation account. In geology, the supposed antiquity of the race was put side by side with the reGENCY of man portrayed in Genesis. In psychology, a naturalistic explanation was offered of all that was once regarded as supernatural in regeneration.

The conflict with philosophy was no less sharp. Rationalism in the eighteenth and nineteenth centuries undermined the idea of an authoritative revelation and engendered an agnostic attitude toward God, Christ, and the Bible. Rousseau's

emphasis on the inherent goodness of man encouraged a smug self-satisfaction and, as soon as the consciousness of sin was weakened, the idea of the atonement was treated lightly. The philosophic stress on the ability of man found its parallel in the idea of the natural perfectibility and progress of the race proclaimed by evolutionary science.

Meanwhile, destructive higher criticism began reducing the Scriptures to a fallible record of human groping after God, containing mythical and legendary elements. The supernatural Christ of the creeds was driven into hiding in the quest for the "historical Jesus," from whom all taint of supernaturalism was removed.

By the turn of the past century, not isolated doctrines of the Christian confession were challenged, but the whole system was openly attacked. The entire Christian manner of viewing the universe, whether in terms of origin, development, moral values, and consummation, was disputed. Rudolf Eucken, the Nobel prize winner, was alert to the trend when thirty years ago he turned out in Germany his volume, *Can We Still Be Christians?* commenting that for a long time he had postponed the effort, but that he felt impelled to write because the conflict over the question "has now broken out in earnest." He wrote:

"In our great cities—in Germany at least—every attack or even aspersion on Christianity meets with rapturous applause. . . . Unbelief, moreover, is no longer directed merely to particular features and aspects of Christian thought. It has extended over the whole area, so that Christianity itself is called in question and not merely certain of its dogmas and institutions. Again, this unbelief, abandoning its old defense attitude, has become more and more aggressive in character. It marshals its several forces in close array and moves them forward together in battle line. It is not content with being merely tolerated: it longs to rule. It organizes its adherents and confronts Christianity with big constructive programs."¹

Today there is scarcely a large university anywhere—in America, as well as continental Europe and the British Isles

—that teaches the Christian view of God and the world. It is not merely that the thought world maintains a silent reserve about the Christian faith, but rather, the whole modern educational structure is shot through with antichristian education. It is no longer Christian thought that rules. The philosophic assumptions which prevail today are non-supernaturalistic.

MODERN THOUGHT, WE ARE TOLD, knows nothing of a personal God. It knows nothing of a creation, such as that depicted in the Pentateuch. It knows nothing of the supernatural, whether in the form of revelation or miracle. The most influential divinity schools offer courses in theology while some of their "theologians" deny the objective existence of a personal God, so that the traditional "science of God" is reduced to religious psychology.

Many authorities in biology recognize no divine life principle that cannot ultimately be reduced to natural, evolutionary terms. The regeneration, without which Christians have held no man can see God, is dismissed because by resident forces and fixed laws there cannot come about any automatic reversal of man's nature, and for supernatural forces evolution has no use.

The science of psychology has dismissed the idea of a soul, so that college students today read scores of textbooks in that field without ever discovering the term, a situation which has moved Professor Hocking, of Harvard, to comment that "by one of the queerest inversions of scientific history, the loss of the *psyche* is one of the chief points of pride of the science of the *psyche*."²

The lordship of modern thought is so seriously assumed that the Christian world view is no longer presented as an alternative to the scientific world view. A man must take one or the other, but, it is said, while the unscientific man may prefer the Christian view, the intelligent man will submit to the demands of modern science.

It is not that modern scientists are

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¹Rudolf Eucken, *Can We Still Be Christians?* p. 2, The Macmillan Co., New York, 1914.

²William Ernest Hocking, *What Man Can Make of Man*, p. 51, Harper & Brothers, New York, 1942.

Trying?

agreed, by any means, in their statement of a non-Christian world view. It is still true, as James Orr pointed out in his day, that the modern view of the world "is, strictly speaking, not one view, but many views—a group of views—most of them as exclusive of one another as they together are of Christianity."

Strictly speaking, there is no simple body of "modern thought." There are many modern thinkers, and the antipathy that runs throughout their systems is often as evident as their united antagonism for the Christian view. Themselves inveterate enemies, they become, like Pilate and Herod of old, allies in their common opposition to Christ.

Nor is it that modern thinkers, as a group, are insincere. It would be well if their positions were studied with less acrimony and personal invective, for merely inflaming unholy passion is scarcely more worthy than encouraging theological indifference. Many antichristian spokesmen are aware that their surrender of the Christian faith has been concomitant with great loss, spiritually if not intellectually, however entitled to that distinction they may be. They did not prefer to bow God, the soul, miracles, and revelation out of their thought system; rather, they insist, they were impelled to do so.

AT THE HEART OF THIS WHOLESALE ABANDONMENT of the Christian faith stands the scientific method. The modern man, we are told, can believe only what can be verified by scientific methodology—observation and experiment. Whatever does not fall within the area of sense experience, i.e., whatever cannot be seen, heard, felt, tasted, or smelled, simply has no claim to reality.

This scientific method is the criterion not only in science, but the ultimate test to which most philosophers and theologians in our day subscribe also. It dominates the modern university. It is the idol before which the living God, the soul, and everything supernatural has been slain. Since the Christian God is by definition supernatural, the rejection of the Christian God is the prerequisite of the acceptance of the current scientific, philosophical, and religious methodology.

Now it should be made plain that the scientific method is a marvelous procedure. It has given to mankind discoveries that will compel the race to sing its glories until the end of time. It is a method so precise that we no longer make discoveries in the sense our forefathers did. We would be surprised, indeed, if we did not make them, for we have a method for discovery. Even if science yields only approximations of truth, nevertheless there probably will

never be a more competent method of human discovery than the scientific method. It is simply staggering in its achievements when dealing with data that falls within its realm.

The complaint against the scientific method comes when no distinction is made between that which falls within its realm and that outside. Science is limited to a study of those realities which obey deterministic laws and which fall within the scope of observation and experiment.

There is certainly a uniformity of nature, but not an absolute uniformity of nature. Natural science, by proclaiming the absolute reign of law, has ruled out all supernaturalism, including physical and spiritual miracles, special providences, and objective answers to prayer.

The supernatural is ruled out *a priori* by the assumption that scientific methodology is the criterion of *all* reality. Of spiritual entities, the scientist should say, "They do not fall within my area of experience, since I cannot know them by the scientific method; while I cannot affirm on the basis of experiment that they exist, neither am I justified on that basis in denying their existence." In-

stead, the modern scientist usually declares, "I know nothing, by the scientific method, of a personal God, a soul or anything supernatural; therefore these are non-existent."

More astonishing than this is the fact that, by and large, the leaders of thought in other fields have subscribed to this scientific ultimatum. The university world, in theology and philosophy no less than in physics and psychology, is dominated by this approach, and that is why modern thought is godless.

When representative modern thinkers were assembled in New York in 1940, they frankly recognized that the contemporary "failure to integrate science, philosophy, and religion, in relation to traditional ethical values and the democratic way of life, has been catastrophic for civilization." The roll call of seventy-nine influential professors and writers included such names as Albright, Aubrey, Coffin, Compton, Conklin, Einstein, Hartshorne, Hocking, and Riddle.

THE IMPOTENCE OF MODERN THOUGHT is due directly to the enthronement of science.
[Continued on page 398]



The Rhine River and the Lorelei. A view of the 430 foot rock, near St. Goar, on the bank of the Rhine, whose remarkable echo gave rise to the legend that a siren lived on the rock and lured mariners to destruction by her beautiful voice. As the rock is a dangerous point in navigation, it was easy for medieval people to believe the legend. Galloway photo.

¹James Orr, *The Christian View of God and the World*, p. 9, Charles Scribner's Sons, New York, 1897.



The Church and Its Servicemen

By Sgt. Leonard Mollenkof

Harmon

A stirring "Alert!" to the Church regarding returning servicemen. Read it and do something about it! ★

THE WORD "DEMobilIZATION" is being used by millions today, anticipating the homecoming of loved ones who will be discharged from the armed services after the collapse of the Axis partners.

Around the word has been built countless radio speeches, magazine and newspaper articles. These writers and speakers have given their views as to how the service personnel should be treated on their return to civilian life. The publicity given this subject has inspired many civic, fraternal, and club organizations to plan elaborate homecoming celebrations, and in various other ways to help servicemen and women successfully find their old niche in civilian life, and to make the necessary adjustments.

In all the articles read by the writer, not one article or plan had been submitted by a true Christian organization

or churchman. Of course, we wouldn't expect to see a truly Christian article or plan in a secular magazine or newspaper, but of all the Christian publications read, not once has the subject of homecoming Christians been mentioned.

This is not a plea for sympathy; far from it. The writer believes that Christian servicemen and women are not only going to have material needs, but also spiritual needs, which, of course, are far more important. It is for that reason this article is written.

IF A YOUNG MAN HAS BEEN BORN AGAIN and was a steady churchgoer before going into the service, it seems that those at home assume that on being discharged he will continue this former practice. In many cases this will not be true.

For example, in one case, which is not remote by any means, it is known that

a Christian soldier has been stationed in a place for nineteen months without having the advantage of even a semblance of a truly fundamental church, and with the exception of time spent at home on furlough, he has not spoken to a born-again Christian with whom he could enjoy fellowship. It is needless to explain how easy it would be for that person to fall victim to the wiles of the devil and depart from the way of the Lord, losing any desire for fellowship or spirituality whatever. Many Christians will be returning home as carnal Christians, conforming themselves to this world instead of to the oracles of God and the Lord Jesus Christ.

The purpose of this article is to awaken Christians to this grave fact of needed spiritual rehabilitation among those returning from service. It behooves us to do our utmost to influence this change-over from military to civilian life. The first few weeks at home in many cases will decide whether or not the person in question will cast his lot with the Lord, or with the world and Satan. The way that lot will be cast depends much upon the action taken by Christian friends and organizations during this critical period.

When thinking about discharge, one of the first thoughts that enters the serviceman's mind is his friends and folks at home, and how he will be treated by them. The desire to be accepted by society will be so great that the persons or organizations making the most gracious overtures are going to win these service people completely to themselves.

If this be the case, we can say without a shadow of a doubt, Satan will be at the station, so to speak, in order to lure them into unholy friendships and away from the Lord. Because of such facts, Christian young people, especially, should begin immediately to formulate plans to welcome home and into their fellowship any members of their churches or organizations.

MAY WE SUGGEST SOME THINGS that we believe would appeal to the hearts of servicemen and women, assuring them that their old niche, at least in Christian society, has been reserved for them. Of course, the bulk of the responsibility lies with young people, since most of those returning will be in the younger age brackets. However, older people are by no means excluded from performing their duties in Christian love.

First of all, an effort should be made to find out from the parents, or other available sources, when they are returning. On the date of arrival a nice gesture would be a welcoming committee at the station to meet the bus or train. If this is not convenient, the committee should visit the person's home as soon as possible, and a hearty invitation given to attend church and the next young people's meeting.

Then, too, there are very few young people's organizations that do not have at least one social function a month. Wouldn't it be an easy matter to devote this monthly affair to a welcome home party for those who had returned the

[Continued on page 384]

Sgt. Mollenkof is serving with the armed forces overseas.

The Life That Pleases God

By Evangelist
Walter H. Nelson

SIR FRANCIS YOUNGHUSBAND has written of an Afghan trader who was his companion for many days in his early wanderings. The Asian asked him one day why he never said his prayers. "You Britishers," he said, "have no religion. You have seen me say my prayers five times every day. You have seen the Kerighiz in their tents night and morning saying their prayers, but I have never seen you say yours."

Alas, the trouble with most of us concerns *prayer*—the irregularity, the brevity, the scarcity of our prayers. As a result, many Christians have manifold difficulties in accordance with the measure of that scarcity.

Because of the lack of prevailing prayer, thousands do not live in the daily enjoyment of that sacred intimacy experienced by prayerful men. Because of this lack of prayer, both converted and unconverted can see the lack of spiritual power, an obvious characteristic of the prayerless.

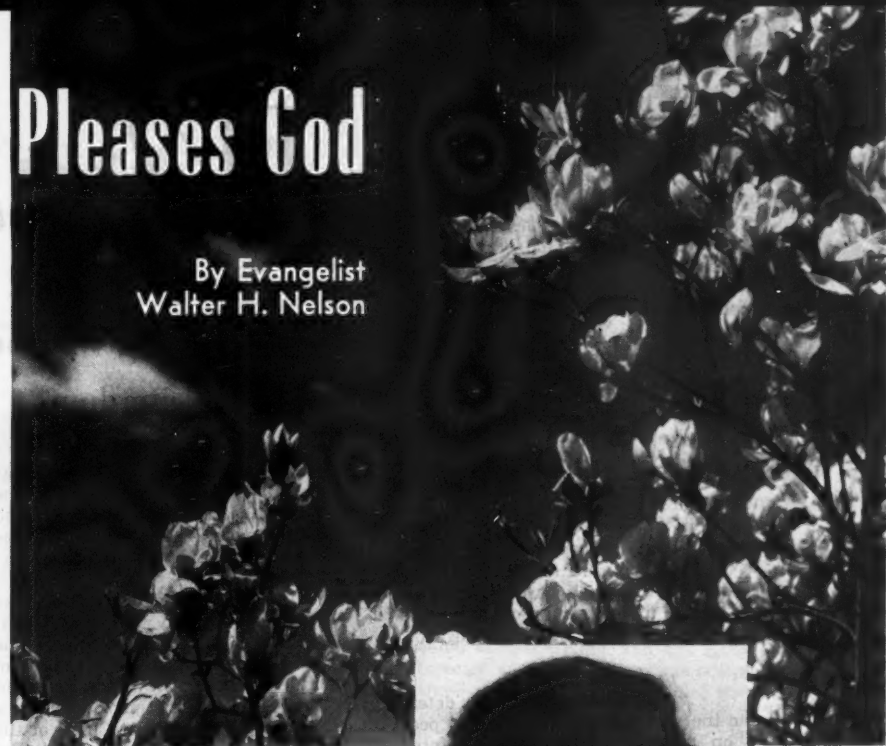
However, our God is true to His Word and rich in mercy (Eph. 2:4). He is abundantly able and willing to do the necessary. Meet Him at the throne of grace in prayer, for *that* is the recipe for spiritual recovery, for robust, radiant Christian living.

Johnson, the writer, once told of a man shut up in an asylum in England, whose only deviation from the normal was that he would pray with and for others in unusual times and places, while those who did not pray at all wandered at large. Some Christians, in the coldness and formality of their hearts, have little time for anything but the usual, accepted time and place of prayer, which is often too seldom—and that's a major trouble.

One is reminded of Lord Northcliffe discharging Gibbs, many years ago, from the staff of the London *Daily Mail* because Gibbs knelt for twenty minutes of prayer with William Booth. What we need is *prayer* and more of it, wherever and whenever the Lord leads.

WE HEAR MUCH THESE DAYS concerning unceasing love (John 13:1) and unceasing work (I Cor. 15:58). Similar stress should be placed on the subject of unceasing prayer (I Thess. 5:17). We should grasp with ever-increasing emphasis the vital importance of vigorous prayer.

As I write, the press and radio are occupied with news of the conferences of President Roosevelt and Prime Minister Churchill, and stress is being placed on the importance of their constant contacts and negotiations for the successful prosecution of the war. Top-ranking military men feel the need of this constant contact for victory.



Galloway photo

*Does God
seem far away?
Here's how
to find Him near*



Similarly, the child of God must realize that victory for him as a Christian lies in constant contact and in intimate association with his Lord.

"Prayer changes things," says the motto, and it really does. It transforms a gloomy, deadly, terrific situation into one that pulsates with life and vigor. The man who has tasted defeat, but turns to taste the transforming power of prayer, will experience the surging force of triumph as he shouts with the psalmist, "I shall not die, but live" (Ps. 118:17).

The child of God singing in triumph finds that "God is faithful" (I Cor. 1:9), and that the acknowledgment of the Lord in all his ways (Prov. 3:6) brings God into working operation in his life as he travels along as a pilgrim and stranger through this world of woe. His way is committed to the Lord (Ps. 37:5); thus God's way becomes his way, and his way becomes God's way. They walk along together in full co-operation.

"The Lord shall guide thee continually" becomes not just a pleasant quotation but an impelling motivation. He does not stumble about in the dark, wondering as to the whereabouts of his Lord. His Lord is close to him—he hears His voice, yes, "He [the Lord] shall say, Here I am" (Isa. 58:9), and so "we walk together—my Lord and I."

Yes, prayer has brought about the changed situation, and seeing that prayer



Mr. Nelson is connected with the Plymouth Brethren and is doing evangelistic work in South Carolina.

has brought about that changed situation, he desires to be in the place where prayer is wont to be made. He is now one of the many gathered together for prayer (Acts 12:12). In the privacy of his own home, in the publicity of assembled Christians, he is found, in victory, speaking to the Lord in prayer.

Yes, that is so, but alas, how many of God's own in this world of sin are found in chains, sluggish, and sick at heart because of *prayerlessness*!

We are reminded of the advice of Charles Haddon Spurgeon, another prime minister of England (in the sense once used by the press while Spurgeon was still alive, a prime minister of the gospel), who stressed the importance of prayer by taking a few admiring students downstairs in the Metropolitan Tabernacle, London, to see a number of Chris-

[Continued on page 414]

IN THAYER'S *Greek Testament Lexicon* there are two concise and comprehensive definitions of the word kingdom as used in the phrases, kingdom of God, kingdom of heaven, and kingdom of Christ.

The first definition is: "Jesus employed the phrase kingdom of God, or of heaven, to indicate that perfect order of things which He was about to establish, in which all those of every nation who should believe on Him were to be gathered together in one society, dedicated and intimately united to God and made partakers of eternal salvation. This kingdom is spoken of as now begun and actually present."

The second definition is: "*But far more frequently* the kingdom is spoken of as a future blessing, since its consummate establishment is to be looked for on Christ's solemn return from the skies, the dead being called to life again, the ills and wrongs which burden the present state of things being done away, the powers hostile to God being vanquished."

THESE TWO DEFINITIONS determine the viewpoint of all Christian people on many subjects. Though stated mildly, these viewpoints stand in logical and theological antagonism. They cannot both be true. One is uniformitarian, the other is catastrophic. One agrees with any theory of human progress or evolution, the other contradicts all such theories.

The first definition of the kingdom is apparently confirmed by all the verses which quote John the Baptist and Christ and the seventy as saying, "The kingdom of heaven is at hand"; "The kingdom of heaven is come nigh unto you"; "The kingdom of heaven is come upon you," "is within you," and very strongly by the verse, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28; Luke 9:27). These and other verses, on which the first definition of the kingdom is based, seem to contradict the majority of verses about the kingdom, because they locate its coming and the entrance of Christ's followers into the kingdom at the time of Christ's second coming.

No one can logically accept both definitions of the kingdom at the same time. The usual method of meeting this contradiction is to say that the kingdom Christ announced was spiritual, whereas John the Baptist had a Jewish conception of the kingdom. But since Christ used the same words, this is a dangerous explanation, which will be discussed later.

At Christ's triumphal entrance into Jerusalem the children cried, "Blessed be the kingdom of our father David." This was certainly a Jewish conception of the kingdom, and Christ endorsed the shouts of the children.

That the kingdom is to be spiritual is true certainly, for the kingdom is spiritual in origin and nature, and for all who have gone to heaven and for those who expect to go to heaven the kingdom is obviously spiritual. But as long as there is a terrestrial orb inhabited by nations, the kingdom must have earthly,

material aspects also. Calling the kingdom spiritual makes no provision for the removal of the curse on the animal and vegetable kingdoms (Isa. 9), and for the relief of the groaning of the whole creation (Rom. 8:19-23).

Enemies of Christ and of the Bible take a logical step further. They say Christ also had a "Jewish conception of the kingdom," and that the Jewish kingdom which He said was nigh and at hand did not come. For a logical person, this is a fatal admission to say that Christ or the writers of the Gospels were mistaken. The authority of the Bible is gone. The deity of Christ is attacked by His own followers. This argument has constituted the most devastating attack ever made against Christ and the Bible. It is used by Jews today, and this was one of the arguments of Strauss and Baur, who popularized the results of higher criticism a hundred years ago and undermined the Christian Church of Germany. The personal influence of these men caused Marx to become an atheist, and he became the father of Communism. The first definition is therefore responsible for infinite damage to the Christian Church.

There is another definition in Thayer's dictionary of the meaning of the word "world" or "age," which most thoroughly agrees with the second definition of the kingdom.

"As the Jews distinguished the time before the Messiah and the time after the advent of the Messiah, so most of the New Testament writers distinguish 'this age' (Matt. 13:22; Mark 4:19), 'this present evil age' (Gal. 1:4), 'in this age' (I Tim. 6:17), the time before the appointed return or truly Messianic advent of Christ, the period of instability, weakness, impiety, wickedness, calamity, misery, and 'the future age,' i.e., the age after the return of Christ in majesty, the period of the consummate establishment of the divine kingdom and all its blessings (Matt. 12:32). Hence the things of 'this age' are mentioned in the New Testament with censure. For example, by metonymy men controlled by the thought and pursuits of this present time (Rom. 12:2), the same who are called 'the children of this age' (Luke 16:8; 20:34); 'the course of this age' (Eph. 2:2), living conformably to the age to which this (wicked) world belongs; the god of this age, the devil who rules the thought and deeds of the men of this age (II Cor. 4:4); the wisdom of this age, such wisdom as belongs to this age—full of error,

arrogant, hostile to the gospel (I Cor. 2:6); the end of this age, or rather the consummation of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world and its restoration to a more excellent condition (Matt. 13:39, 49)."

IS IT NOT POSSIBLE TO HARMONIZE all the scriptures relating to the kingdom, instead of resorting to two contradictory and mutually destructive definitions and theodicies?

There are two statements which, if properly understood and thoroughly applied, will harmonize the apparently contradictory scriptures and definitions. These are, the kingdom comes with the King; and the kingdom was postponed, after being offered by John the Baptist and Christ to Israel and to the world. After the forerunner was killed, and Christ was crucified by the Jewish and Gentile rulers of Israel, how could the kingdom be set up then?

It may be objected that men cannot postpone or alter God's plans. But is not this objection contrary to the whole Bible?

Was not God's plan for the human race in the garden of Eden postponed and altered by the sin of disobedience; but will not the second Adam establish a more glorious new heaven and earth wherein dwelleth righteousness?

Is not the whole history of Israel a record of the postponement of God's promised blessing? (Cf. Stephen's summary in Acts 7.)

At Kadesh-barnea the nation rejected God's offered entrance into the promised land, and the rebelling generation had to die in the wilderness, except two men; but God's plan was accomplished forty years later.

The whole history of the kings of Israel and Judah is a series of greater or lesser rejection of God's plans, until the nation was put under the curse of judicial blindness by Isaiah and the curse was repeated by Christ. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). The curse was repeated by Paul in Acts 28:27, but he asked also: "Hath God cast away his people? God forbid" (Rom. 11:1).

What Is "the Kingdom"

Those who look for the coming of
the King will be interested in
His kingdom • • •

the Kingdom”?

By Dr. Frederick Erdman



National Cathedral, Washington, D.C. Louis Williams photo.

It is therefore not only possible for men to postpone God's plans, it is the outstanding fact of all human history.

THE QUESTION UNDER DISCUSSION which determines the hope and actions of all men is this: Is the kingdom of God, which is to be established on this earth, to be gradually established by the spread of Christianity and by improving education, culture, human nature, the theater, and war, or by the personal, glorious return of Christ to raise the dead and to destroy sin, disease, and death, and all other deadly enemies of mankind on this earth?

According to the second comprehensive definition, the far greater part of

Scripture teaches that the kingdom is still future. If the kingdom comes with the King, we have the explanation of all those verses in the Gospels which say that the kingdom was at hand, because at that time the King was there in person. That the kingdom was postponed was plainly stated by Christ after the forerunner was killed, and He knew that He Himself would be rejected and crucified.

Christ told His disciples that He must be rejected and crucified, and just before His triumphal entry into Jerusalem, "he added and spake a parable, because he was nigh to Jerusalem, and because *they thought* that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far

country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:11-13). If Christ had to go to a far country to receive the kingdom, then up to that time none of His followers had entered the kingdom. Most obviously, the kingdom is not here, and cannot come until the Nobleman returns with it to the earth. "The kingdom comes with the King." When the forerunner and the King were killed, the kingdom was postponed.

SINCE MOST OF THE STATEMENTS in the Bible about the kingdom place its coming definitely in the future, at the second coming of Christ, it may be well to study the minority texts which seem to suggest that the kingdom is now here. Most of these are the statements of John the Baptist and Christ, that "the kingdom of heaven is at hand." If, however, we keep in mind that the kingdom came with the King, and the King was rejected and the kingdom was postponed, these verses will not contradict the majority of scriptures on the subject.

The King James translation of the statement of Jesus, "the kingdom of heaven is within you," is used to prove that the kingdom is now here and entirely spiritual in character. However, this is an evident mistake, because it was addressed to the Pharisees whom Christ afterward relegated to perdition. The King and the kingdom were among them only in the person of the King, but the King and the kingdom were rejected.

The statement, "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God" (Luke 9:27; Matt. 16:28), is connected by "and" to the following verse describing the transfiguration, which was a demonstration of what the kingdom of God would be like. The transfiguration is called "the kingdom" in Matthew, Mark, and Luke, and after the transfiguration the kingdom is never again said to be nigh. It was a glimpse of the future Messianic kingdom.

Peter makes this explanation clearly in II Peter 1:16-18. Therefore the promised Messianic kingdom does not now exist on the earth. When it does come, it must have an earthly as well as a heavenly aspect, as on the Mount of Transfiguration. The Church will be in heaven, and converted nations on earth. Some scriptures refer to the heavenly, others to the earthly aspect.

Did not Christ say that wheat and tares would grow together until the harvest, and that the harvest is the end of this age (Matt. 13:30)? Evidently also good and bad fish will be together until "the end of the age" (Matt. 13:49). Therefore the world and the Church will not be entirely converted before the end of this evil age. There can therefore be no visible kingdom on this earth until this evil age is terminated by Christ's return.

Since God's throne is now in the heavens "and his kingdom ruleth over all," there is always a heavenly aspect

of the kingdom, and the kingdom of God therefore does exist now. Sin, Satan, and death invaded the earth, and it became a revolted province. The promised Messianic kingdom does not now exist on the earth. The King has gone to a far country to receive the kingdom and return. One may now accept Christ and receive the kingdom and its teachings, but no one can enter the kingdom until the King comes. II Timothy 4:1 makes His appearing and the kingdom synonymous.

If "this present evil age," which exists until the Lord's personal return, is always spoken of with censure, should it be called the kingdom? Is it not absolutely incongruous to call this present evil age of instability, weakness, impiety, wickedness, calamity, and misery the kingdom of heaven? Is not Satan the god of this age (II Cor. 4:4), the *now* age?

Luke 16:16, as translated in the King James Version, says that men were pressing into the kingdom. According to the dictionary, however, this word "into" is translated "against" after verbs of evil intent, e.g., blaspheme *against*, sin *against*, speak *against* (Luke 12:10; Mark 3:29; Acts 6:11; Luke 22:65), to take counsel *against* (Mark 3:6), enmity *against* (Rom. 8:7), contradiction *against* (Heb. 12:3). It therefore means that men were violent *against* the kingdom.

This agrees with, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). This also agrees with the facts of Jewish history as presented by Christ to the Jewish leaders (Luke 20:1-19), where He applied the parable of the wicked husbandmen to the Jewish leaders who killed the prophets and planned to kill Christ when they said, "This is the heir: come, let us kill him, that the inheritance may be ours."

Did not Paul write to Timothy about the increasingly evil character of men in the last days?

None of Peter's converts had entered the kingdom when he wrote: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11). Why then should modern Christians be told they are in the kingdom or the kingdom in them?

ACCEPTING THE FIRST DEFINITION that the kingdom is only spiritual and now present has not only exposed the Church to the most devastating attacks by its enemies, who have destroyed the faith of innumerable men in the Bible, but it has had other evil results.

The popular evolutionary uniformitarian theory, that the world will gradually grow into the kingdom of God, does not rouse Christians to save others for eternity. They waste much of their time on ephemeral reforms, all of which will be accomplished in an individual when, and only when, thoroughly converted.

In this present generation this theory has so blinded the eyes of most of the religious leaders that they said before the first World War that men had made too much progress to have a world war.

Does progress in the manufacture of

human comforts and machinery constitute the coming of the kingdom? Will bigger and better bombs bring the kingdom? Has not improved machinery vastly increased the horrors of war? Was it not the blind optimism of religious leaders, who think that men are getting better, that put to sleep the political leaders of England and America, so that no preparations were made to protect the helpless public from the horrors of the dictators who wished to dominate the world?

If clergymen had not taught the world that the Church would bring in the kingdom, the enemies of the Church would not be able to scoff at the obvious failure of the Church to bring peace to the world.

Acceptance of this theory that the kingdom is actually present caused the Christian Church, after its success in the days of Constantine, to claim that the Church and the kingdom were synonymous, and therefore when the Church obtained temporal as well as spiritual control of the world, the kingdom would be here. Was it not a travesty on the kingdom whenever the Church obtained political power? Cromwell's "Fifth Monarchy" men, who supposed that they were establishing the kingdom by force of arms, were victims of the same theory.

AFTER Nebuchadnezzar destroyed the Jewish nation, Jerusalem, and the temple, which were the only visible signs of God's kingdom and the basis for all their hopes for the kingdom, did not the Lord tell Daniel in whole chapters of prophecy that the "times of the Gentiles," the domination of the Gentile nations over Israel, would not be forever, but that the Gentile nations would tear and devour each other like wild beasts, until Christ would come to set up the kingdom which would never be destroyed? Are not the Gentile nations still tearing each other? How then can the kingdom be here?

"Preparation for the kingdom is the word covering the history of the Old Testament and the New Testament, and all present Christian ministries and missions; *manifestation of the kingdom* at the appearing of Christ is the word containing all the blessed things for which the saints and Israel and the nations are waiting" (W. J. Erdman).

It is obvious that the King has not yet returned "in like manner as ye have seen him go into heaven," and therefore, the kingdom is not yet here. Why does not Christ return with the kingdom? Perhaps one reason is that the Bridegroom is not likely to return until the Bride (the Church) begins to pray for His return.

The Bride is supposed to look, hope, pray for, love, and even hasten His appearing. The figure of speech of the Bridegroom and the Bride has no relation to the present day attitude of most Christians. What will change the attitude of the Church? Will persecution be necessary to cause the Bride to pray desperately for the Bridegroom to come to bring the promised kingdom? How few are praying, as John prayed, "Come, Lord Jesus. Come quickly."

Because You Prayed

By Rev. Charles Bailey Bowser

Because you prayed

God touched our weary bodies
with His power,
And gave us strength
for many a trying hour
In which we might have faltered
Had not *you*, our intercessors,
Faithful been—and true.

Because you prayed

God touched our eager fingers
with His skill,
Enabling us to do
His blessed will
With scalpel, suture, bandage;
Better still,
He healed the sick, the wounded,
Cured the ill.

Because you prayed

God touched our lips with coal
from altar fire,
Gave Spirit fullness, and
did so inspire
That when we spake sin-blinded
souls did see!
Sin-chains were broken;
Captives were made free!

Because you prayed

The dwellers in the dark
Have found the light!
The glad, good news has
banished heathen night!
The message of the Cross,
so long delayed,
Has brought them life at last—
Because you prayed!

The Church and Its Servicemen

[Continued from page 380]

previous month? Everyone likes to be acknowledged in some way or other, and by making the servicemen the guests of honor, it can be done very adeptly and with good results.

The pastor, of course, plays one of the most important roles, and should make a personal call on these persons. This visit should be backed up by much prayer, since there will be few returning service personnel who will not have problems which the pastor can help solve.

These are only a few ways in which we can manifest our Christian love, even as Christ manifested it to us.

IN CONCLUSION, are we as Christians going to assume an attitude of mediocre friendliness and let those who were once stalwart Christians slip through the fingers of the church? Or are we going to do our utmost to show by all the Christian love we can muster, that servicemen and women, no matter how long they've been gone, are more than welcome back into our midst? May God awaken us to this great need, and may we yield ourselves as instruments of Christian love to win these loved ones back to the Master's side and into His service once again.

The Religious in Life

By Rev. Leonard H. Prentice

Grand Central Station, New York City. Keystone

Rightly centered, life is powerful and profitable. Here is fine spiritual tonic!

THE WORLD TELLS US that religion is one of many things. There is, for instance, science, astronomy, politics, business, etc., and there is religion.

They continue by telling us that this religion (we realize that there is both the good and the bad) is something that is to be received or cast off at will, a side issue that has little place among the more important things of life. We are told today that the war is the one important issue of the day, and anything which contributes to the winning of the war is essential, while all else is non-essential.

As a consequence, we find ourselves in a world that has set the spiritual aside as something which, if not definitely harmful, is at least unnecessary and unworthy of an important place in the life of man.

While such a condition would have been unthinkable a century ago, we see the world of today brazenly ridiculing all who acknowledge any need of God and calling them weaklings.

Need of any reform is likewise held up to ridicule. While our nation is well-nigh drinking her way to defeat, we have magazines with nationwide circulation which openly make fun of such organizations as the Women's Christian Tem-

perance Union. Even the heads of our government blatantly speak of bringing back "the evils of prohibition."

This same world ridicules the suggestion that we have any need of God in the winning of the war. They remind us that we have great factories, great sources of raw material, a great army and a great navy, and therefore we have no cause to fear nor any need of God.

King Nebuchadnezzar felt the same sense of power and self-sufficiency when he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4:30).

When man attempts to exalt himself above God he is walking on dangerous ground. The Scripture continues concerning this great king, "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee" (v. 31).

It was after the king had been driven from men and forced to make his dwelling with the beasts, after his hair had grown like eagle's feathers and his nails like birds' claws, that he came to see that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (v. 32).

God forbid that our nation should be compelled to learn the lesson of Nebuchadnezzar!

NO ONE CAN TRULY UNDERSTAND LIFE who does not realize that all things are based, not on the material, but on the spiritual. Paul said: "The things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

In the material realm it takes but a passing glance to see its dependence on the spiritual. Not only did matter come into being through the word of God, but it will be destroyed also through the same word or fiat of God (II Pet. 3). In Hebrews we are told that all things are upheld by His word, and then again, "In him all things hold together" (Col. 1:17, R.V., marg.). Surely then, we have abundant evidence that the material is based on the spiritual.

The same holds true in the realm of life. Man has life because God breathed into his nostrils the breath of life. Even death has a religious background, for it is the result of sin, and the effect of sin is so far-reaching that it has touched every phase of life. It is seen in the convulsions through which the earth has passed. It is seen in the fruit of the earth, and in the nature of both man and beast, and finally it is seen in death, for "sin, when it is finished, bringeth forth death" (James 1:15).

Man's future destiny is based entirely upon the spiritual and is known only to the extent that God has revealed it in His Word.

If we look into the spiritual realm, we again find the religious, and so are compelled to conclude that all things are fundamentally religious.

There are but two religious forces and they are diametrically opposed to each other. This is the basis of all conflict in the earth and in the heavens, for one is God and the other is Satan. Each is a religious being and each desires worship. It is the truth against the lie, light against darkness, Christ against Antichrist.

THOUGH OFTEN UNKNOWN TO MAN, the things which take place in the spiritual realm determine the things which take place in the material realm.

We are reminded of the servant of the prophet Elisha, who was filled with fear one morning when he discovered that they were surrounded by the hosts of Ben-hadad, king of Syria, who were determined to take the prophet's life. We are told that "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6:17).

How often such events take place in our own lives we have no means of knowing, for we have no Elisha at our side to pray that our eyes be opened.

Daniel makes mention of the battles which take place in the heavenlies and their relation to the events upon the earth. Job tells us that the sons of God presented themselves before the Lord and that Satan was among them. He further tells us of a heavenly transaction which

[Continued on page 395]

Mr. Prentice is pastor of the First Baptist Church, Detroit Lakes, Minn.

March, 1945



Lt. Gen. Sir William and Lady Dobbie, pictured with Dr. Houghton, spoke at the conference on God's hand in Malta. Under the auspices of the Institute, this distinguished couple is on a speaking tour of the country.

Glimpses of

urday brought Bible study by two great expositors, Dr. H. A. Ironside, pastor of Moody Memorial Church, Chicago, and Dr. William L. Pettingill, known and loved by many as Bible teacher and editor. Dr. Ironside's two messages on "The Only Begotten Son" were refreshing, as usual, and Dr. Pettingill's three messages on the relation of Daniel's seventieth week to Matthew 24, 25 were thought-provoking indeed.

The 10:00 o'clock session each day was a thirty-minute period filled with concentrated spiritual food. On Tuesday, Dr. Harold L. Lundquist, member of the Institute faculty, spoke on "Secrets of Strength in an Age of Failure," with Malachi 3:16 as his text.

A praise service preceded the closing address each morning, in which the auditorium choir, composed entirely of women, sang under the direction of Guy C. Latchaw, of the Institute music faculty. This choir made a real contribution. George S. Schuler or J. Harry Johnson led the congregational singing during the week, with Frank Earnest, Alfred Holzworth, Harry Dixon Loes, Marian Jayne or Stella Meyer, of the music staff, at the organ or piano.

On Tuesday morning, in his address on "Revival" from Psalm 51, Dr. Houghton declared: "Unconfessed sin hinders revival more than modernism. The Church is a minority in the midst of a society more pagan than ever before. A revival is possible now by the mercy of God." It was a searching message.

Rev. Charles J. Woodbridge, former missionary to Africa, delighted his listeners with two messages, one on "The Great Commission," and the other on "Our Protestant Heritage," in which he spoke of four great fundamentals of the faith that came to us with great force out of the Reformation.

Rev. Frank C. Torrey, pastor of Calvary Independent Church, Lancaster, Pa., gave two afternoon addresses, to the profit of all who heard.

On Tuesday afternoon a good company of former students fied into the Lecture Room of 153 Building for the meeting of the Alumni Association. Mr. Loveless and other members of WMBI staff brought a "Sketch in Dialogue," and Dr. Harry Vom Bruch, evangelist and former student, spoke on the means of real revival and evangelism today. Both this message and the one he brought Wednesday afternoon before the entire conference audience, were a blessing to every heart.

Dr. Harry Rimmer convinced the audience Tuesday night that the modern mind can easily believe in miracles. Wednesday he spoke with telling effect on the psychological aspects of the virgin birth.

Dr. WILBUR M. SMITH, member of the Institute faculty, brought a message on the necessity of Christians

THE THIRTY-NINTH ANNUAL FOUNDER'S WEEK CONFERENCE has come and gone. It began on a high spiritual plane and rose to a grand climax in the three final days, with large overflow crowds and many turned away on Friday and Saturday.

Answering the question probably in the minds of many as to the reason for holding this conference another war year, Dr. Will H. Houghton, president of Moody Bible Institute, explained that Founder's Week Conference is not a convention; that it does not have any delegates, and that the local constituency of the Institute would more than fill any large auditorium. The advertisements and announcements, he said, were all directed toward residents of the Chicago district, because the only travel required would be on city transit facilities.

From the opening prayer hour on Monday morning, Feb. 5, to the closing service on Sunday night, Feb. 11, the blessing of God was evident.

To try to mention highlights of the conference is to tell about the entire week. There were old familiar names on the program, and some new ones, but more important than the names was the spirit of sustained and quiet interest that bound the meetings together.

MONDAY WAS THE ANNIVERSARY of D. L. Moody's birthday. In keeping with the day, Dr. William Culbertson, Institute dean, speaking on "The Immutible Christ," brought an exposition from Hebrews 13:7, 8, in which he called the people to remember not only the faithful saints of ages past, but those of the more recent past, and mentioned especially the spiritual contributions of D. L. Moody, R. A. Torrey, James M. Gray, and Henry P. Crowell.

The morning session was adjourned to Institute Place, where Mary Coleman

Crowell, granddaughter of Henry P. Crowell, unveiled the new name of the administration building, Crowell Hall. Dr. Houghton had previously explained that Mr. Crowell would not consent to this personal honor during his lifetime, but that the board of trustees was unanimous in feeling that after his death the twelve-story building should bear the name of "the best friend the Institute ever had."

Clarence W. Jones, co-founder and co-director of pioneer missionary radio station HCJB, Quito, Ecuador, challenged the Church to recognize now the opportunities, privileges and methods never before available for the spread of the gospel. Radio, the new missionary, he said, presents the advantages of speed, coverage, and repetition.

A new speaker for Founder's Week audiences was a gifted Hebrew Christian scholar, Dr. Charles L. Feinberg, a faculty member of Dallas Theological Seminary, now doing graduate work at Johns Hopkins University. He spoke on "Why We Know the Bible Is the Word of God," and "God's Plan for Lasting Peace."

WMBI-WDLM Radio Rally, Monday night, brought an overflow crowd of Chicago listeners to these two Christian radio stations operated by the Institute—friends who like to see, once a year at least, these talented and consecrated "stars" of their favorite programs. With the amiable and efficient director of the stations, Wendell P. Loveless, acting as master of ceremonies, the evening's program constituted a glimpse of nearly an entire week in the radio studios, control rooms and transmitter.

AT THE BEGINNING of the morning and afternoon sessions a half hour was spent in prayer, led by members of the faculty and business staff.

The 8:30 period from Tuesday to Sat-

of founder's Week

By Rev. Warren Filkin, Ph.D.

confessing Christ. Dr. Smith proved that a real teacher may also be a powerful preacher.

Another new name on the Founder's Week program was that of Rev. Robert B. Munger, energetic pastor of South Hollywood Presbyterian Church, and a former student of the Institute. He brought two stirring messages on prayer.

Dr. John G. Mitchell, vice-president and member of the faculty, Multnomah School of the Bible, Portland, Ore., spoke effectively Wednesday night, as well as Friday afternoon and Saturday morning.

MISSIONARY DAY WAS THURSDAY. Starting with Dr. Max I. Reich, director of the Institute's Jewish Missions Course, who brought a missionary address that grew out of Isaiah 49, the messages were soul-stirring and challenging. Rev. Ralph T. Davis, former missionary and now general secretary of the Africa Inland Mission, spoke on characteristics of the Christian natives in Africa. Rev. Carl E. Frykenberg, veteran missionary to India, showed the power of the Word of God in meeting individual needs of natives in India.

Thursday afternoon, with the large auditorium of Moody Church filled almost to capacity, four missionaries brought testimonies of the faithfulness of God and the power of the gospel—Rev. J. D. Harrison, China Inland Mission; Rev. William B. Lester, Latin-America Mission; Kenneth Oglesby, Sudan Interior Mission; and Louise Lynip, Association of Baptists for World Evangelism.

The day was climaxed by the message of Rev. William Thomas, now a Chicago pastor, on making Christ King in the individual believer's heart and life. Only as He is crowned King of kings and Lord of lords will God give deliverance from the enemies of doubt, fear, and worry. An estimated two hundred men and women answered the call to dedicate their lives and to say with a surety, "King of my life, I crown Thee now."

MR. THOMAS SPOKE AGAIN Friday morning, on "The Lure of a Lesser Loyalty."

Dr. Paul W. Rood, president of the World Christian Fundamentals Association, took the people to the heights when he spoke on "God-touched Lives," and on "Revival."

The crowds attending Irwin A. Moon's presentation of a new scientific film, on Friday night, were estimated at 7,500. Of "Sermons from Science" fame, and a member of the Institute's Extension staff, Mr. Moon showed natural color motion pictures of some hidden wonders of the tele-

Mary Coleman Crowell, granddaughter of Henry P. Crowell, unveils the stone inscription renaming the administration building after the late president of the Board of Trustees. Dr. Will H. Houghton presided at the simple ceremony attended by students, employees and conference guests.

An enthusiastic audience crowded Moody Church at the annual WMBI-WDLM Radio Rally Monday evening. Seated on the platform (left to right): Robert Parsons, Wendell P. Loveless, Dr. Houghton, Dean William Culbertson, H. Coleman Crowell and Thomas S. Smith.

scopic and microscopic worlds. Because so many were unable to get in the auditorium Friday night, Mr. Moon repeated his lecture on Monday night after the conference.

Saturday morning Erling C. Olsen, a Christian layman of New York, brought a practical exposition of II Corinthians 12 on "The Buffeting of Satan," in which he said that believers should literally "take pleasure in calamities for Christ's sake."

Dr. William E. Pietsch, veteran radio preacher and evangelist, and Dr. Martin R. DeHaan, teacher of a nation-wide radio Bible class, were the afternoon speakers. Dr. DeHaan's message appears in this issue of MOODY MONTHLY.

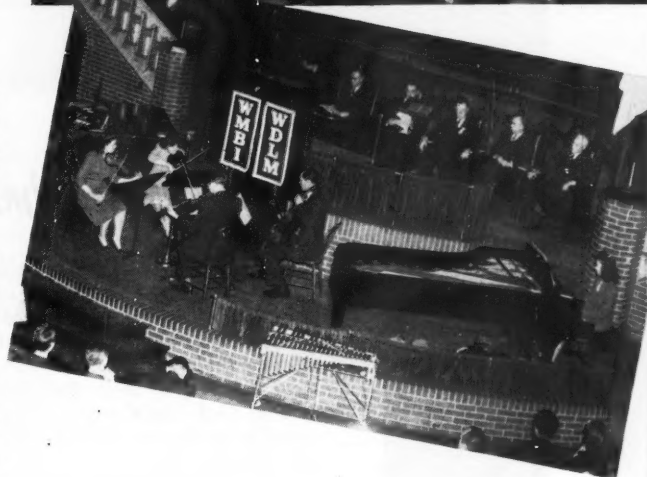
Although not brought to this country particularly for Founder's Week Conference, Lt. Gen. Sir William and Lady Dobbie appeared on the program, and spoke to thousands of eager listeners. Governor and commander-in-chief of Malta during the strategic years when this tiny fortress island was in the lime-light, having received 2,300 air raids in slightly more than two years, General Dobbie told of God's restraining hand. "To many of us out there it was very obvious that it was God's help that enabled Malta to get through. The fate of possibly the whole Allied cause depended upon this fortress, whose defenses were

inadequate for the emergency."

Sunday afternoon Lady Dobbie spoke on "Security." The absolute safety and quiet of the shelters down in the rock of Malta were to her, and became to her hearers, a symbol of the perfect security of those in Christ, the Rock of Ages.

Following her moving testimony, Lt. Com. W. Wyeth Willard, in combat on Guadalcanal and Tarawa, spoke for more than an hour on his experience in winning men to Christ as a chaplain with the marines. "I am here today purely by the grace of God," he began, and by the time he was through telling about the men who had died at his side, everybody realized he was telling the truth.

Dr. DeHaan gave the final message at the evening service, speaking on the return of Christ. A number responded to the invitation to accept Christ as Saviour.





Lt. Gen. Sir Wm. Dobbie

heroic defender of "the most bombed spot on earth"—the island of Malta—and Lady Dobbie are making an extensive speaking tour of the United States and Canada under the auspices of Moody Bible Institute, Chicago. You'll want to hear the story of their experiences on Malta . . . and of God's hand in its protection during the years it was the target of concentrated Axis bombing. Perhaps your city . . . or a neighboring one . . . is in their itinerary. If so, make a note of the date and watch for local announcements.

Mar. 6, 7, Pittsburgh; Mar. 9, New York; Mar. 10-12, Buffalo; Mar. 14, 15, Harrisburg; Mar. 16, 17, Lancaster;

Mar. 18, 19, Philadelphia; Mar. 21, 22, Baltimore; Mar. 25, Norristown; Mar. 26, Philadelphia; Apr. 3, Louisville; Apr. 5, 6, Nashville; Apr. 7, 8, St. Louis; Apr. 10, 11, Kansas City; Apr. 13-15, Minneapolis-St. Paul; Apr. 18-21, Vancouver, B.C.; Apr. 22-24, Victoria; Apr. 26, 28, Seattle; Apr. 27, 29, Tacoma; May 1, 2, Portland; May 4, San Francisco-San Jose; May 6, Oakland; May 7, San Diego; May 8-11, Los Angeles; May 21-25, New York.



Golden Nuggets for Bible Students

By KENNETH S. WUEST

THE GOD-PLANNED CHURCH

God's plan of how a local church should conduct its work is given us in Ephesians 4:11, 12. The words "pastors and teachers" are from τοὺς δὲ ποιμένας καὶ διδασκάλους (*tous de poimenas kai didaskalous*). Granville Sharp's rule requires that when two nouns in the same case are connected by the Greek word *καὶ* (and), and the first noun is preceded by the article, while the second noun is not, the second noun refers to the same person or thing that the first noun refers to, and is a further description of it. We have this construction here.

Every God-called pastor has been given a teaching gift. It is his responsibility to exercise and develop it. His ministry should be chiefly didactic, explaining the meaning of the Word of God to his listeners. That means expository preaching.

In his didactic ministry the pastor should specialize in perfecting the saints. The word *καταρτίσω* (*katartizo*—perfecting) means "to equip something or someone, so that thing or person can be used for a desired purpose." The pastor is to equip the Christians for ministering work *ἔργον διακονίας* (*ergon diakonias*). That is, in addition to his regular stated church services, he is to hold classes in Bible study and methods of Christian work, thus equipping Christians to engage in Christian service.

The pastor should be a specialist. He multiplies himself and his efforts when he equips the entire church for teaching, preaching, soul-winning, open-air and jail meetings, hospital visitation, and mission hall meetings. Each church should be a miniature Bible institute; not a rest home for inactive Christians, but a beehive of activity.

The pastor has a distinct ministry to the unsaved. His ministry should be evangelistic in its emphasis. But his chief work is to instruct Christians in the Bible and in methods of spreading a knowledge of the Word.

The word "pastor" is the translation of a Greek word meaning "shepherd." He is to shepherd the flock of God.

A fuller translation of these verses is as follows: "And He Himself gave the apostles, and the prophets, and the evangelists, and the teaching shepherds for the equipping of the saints for ministering work, with a view to the building up of the body of Christ." These verses teach clearly that every Christian has a responsibility to engage in some kind of Christian service, whether it be tract distribution, the ministry of song, teaching a Sunday school class, or some other work for the Lord Jesus in which souls are saved or saints built up in the faith.

The reason some of us have such a hard time is because we stop and talk with the Devil. We are not big enough to argue with the Devil. He will win every time. Talk to Jesus!

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or security of a loved one, guiding and inspiring him through his life—and, when the obligation is discharged, goes to distribute the Bible to those in need everywhere, in this country and in foreign lands!

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A G.I. WRITES HIS MOTHER

THIS is no reflection on any individual, but just something I want to write you about.

I received the paper the church is putting out, and I appreciate it. It's nice to be in touch with friends in this way. Yet I cannot ignore a fact that stands out like a sore thumb. The church has waited for three years to go by before deciding to communicate with its servicemen.

You see, I am disappointed with my church because of its stand with pacifism. I have been overseas for thirty-one months, and just recently it declared its sympathy with the war effort and agreed to back its sons in the service. With so many of its members over here fighting, it's hard to understand. What do you think? And what is the general opinion?

Then I picked up another issue of the paper and I can hardly believe what I see there. I read of a revival, and rejoice. Then I notice that the young people have a thirty-minute meeting before each service. Good! I presume it is thirty minutes of prayer for the revival and lost souls, and I pray with them. But I read on and see that these minutes are devoted to a Bible quiz program and contest; Mr. — (the evangelist, mind you) sings popular songs and imitates Bing Crosby, Rudy Vallee, and Frank Sinatra; then follows a discussion of the spiritual welfare of young people.

O God, what is happening to our churches at home? When Christians should be in prayer in the interest of enlarging Thy kingdom here on earth, Thy servant, the evangelist, is in the church singing popular songs and imitating movie stars! I pray this was a misprint in the paper!

Then I read about a party, "the boogie woogie was really solid"! Do you wonder that I am bitter? These facts stand out so that I cannot overlook them, but I pray that God will forgive me if I have misinterpreted them. Maybe I'm taking things too seriously, but I still believe in the good, old-time, fundamental gospel.



A SUNDAY OVERSEAS

Sunday is here once again. We are fortunate to have a roof over our heads and to be able to worship indoors. God has been good to us and provided spiritual nourishment in these tragic times. *The Lutheran* and many other papers have supplied us with interesting details of church life at home.

Last Sunday a sergeant, standing outside the pill box, turned around to exchange greetings. He asked what we were

passing out in the way of literature, and he was given the little booklet, *Prayers in Time of Peril*, and *A Message for the Day*. This Sunday, as the jeep wound its way through the muddy road under the beautiful red and golden yellow leaves of a French forest, memories of that sergeant came to mind. He would not be seen among those men who had come to worship inside the little pill box situated in the deep middle section of a beautiful old forest. A day after having seen him last, a shell came through the side of the box and hit the man, almost instantly killing him.

It was in the midst of these circumstances that the men found their way through a forest resounding to the thud of mortars and artillery shells, and torn by many explosions among the trees. Men, with their thoughts turned to deep and sincere reverence, gradually walked one by one to keep their covenants and vows with God. There were shells going out and shells coming back in answer to the guns of the enemy, but still that steady step toward the sanctuary continued. Today was Sunday and there was something that made them want to worship their Maker.

There was a possibility that some of the parents of these boys had fought years ago against this same type of enemy and had probably been in the same woods. They knew that these enemy pill boxes had been built by enemy hands and had held in their bosom the guns of death which spewed out their own wrath. But still those men tramped, slipping and sliding through the mud and drenching rain. What met their eyes was no great and magnificent superstructure fashioned by the hands of men in honor of their God. It was only a small concrete structure, which now housed the kitchen of one of the units occupying that section of the woods. There were no guns, with the exception of the arms of the men living within.

The men came in through the narrow slits in the concrete and gradually found their way among the kitchen utensils and supplies. With helmetless heads and prayerful attitudes, some sat on the boxes of "K" rations, some on the floor, some on their helmets, and others stood wherever they could find room in the crowded sanctuary.

They were not mindful now of the man who just six days ago had met his death in this same concrete box. Their thoughts had turned to life in the present and harmonious communion with their God in the future. Some could not see the portable altar which had been placed in a little niche in the concrete wall. Others

knew it was there, although obscured from their sight by the large pillars within the box. They were not conscious of the men trying to get supper for those who needed physical nourishment, as well as spiritual. They were not conscious of the large loaves of fresh bread there on the little board and the cans of meat. Their thoughts were on the significance of the Cross and what that meant for them. They knew why they had come.

There was not much light inside, other than that cast by a little lantern and two lighted candles on the altar. They did not need much light to pray. You could see them repeating the Lord's prayer with tired but fearless lips. Even then the rumble of the guns did not stop. And then as the service proceeded one could imagine their thoughts rising to the highest heavens. Silence reigned as far as these men were concerned. They paid no attention to cooking odors, or to the shells exploding nearby. God reigned in their thoughts. Today was Sunday, a day of rest and peace.

With the closing words of the benediction, the men went out, one by one, into the outside world to attend to various duties. They knew in whom they believed. Now after a soul-filling experience, they were ready to go back into the tragic realities of a sin-sick world and take up arms again in the fight against the enemy.—J.H.K., Chaplain (Capt.).



ACKNOWLEDGMENTS

Several days ago, two cartons of literature arrived. Please accept my thanks for your generous supply and your co-operation in helping us minister to the enlisted men through well-chosen Christian tracts.

In the past year these tracts have greatly facilitated my work. You will be interested to know that in ten months at my last station, more than a hundred men publicly confessed Christ, and some three hundred reconsecrated their lives to Him.—B.M.F., Post Chaplain (1st Lt.).

The fifty copies of January issue of *MOODY MONTHLY* have just been received. It is a fine issue. The extra copies are appreciated, as our "patient" load in the hospital is ever getting heavier.

The magazine will have a chance to speak for itself in the wards.

Thank you.—E.B.C., Chaplain (Major).

Moody Monthly



Supplies must keep pace with the onrushing American forces in France. This long line of trucks is en route with gasoline. Shipments of vital war supplies, such as rations, gas, oil, ammunition and clothing, are given first priority. Galloway photos.



Missionary Department



A little Egyptian girl filling her large jars with water from the wayside stream near Luxor. Primitive methods of carrying water are still adhered to in these ancient parts of the country. Keystone photo.

FIRST IMPRESSIONS AT DORO, ANGLO-EGYPTIAN SUDAN

HOW GLAD we were to arrive at Doro! We were anxious to meet the native people, since we had been told, "You will love our Maban; they are so friendly." We had not long to wait, for soon they gathered as the noisy truck heralded our coming. Their language bewildered us, but their shy friendliness won our hearts as they came to greet us.

Since then we see them early each morning as they pass by on their way to the fields, walking in single file, the women with baskets on their heads and the men carrying their throwing sticks and spears. Out in the village we visit with the women and smaller children who have remained behind. The women may be pounding corn, preparing meal, or mending their gourds; so, sitting down

beside them, we try to learn a few words of their language. Sometimes they throw back their heads and laugh heartily at our efforts to repeat the strange sounds.

While in the village we see little Kome silently crying, for she must have her head shaved today. There are no fashionable braids or curls. In another place we see Lube's mother, who has toothache. Red pepper is the cure, and a friend acts as dentist by making a few short cuts in the offending jaw with a sharp stone, and then rubbing in the red pepper. Next, we see Liwi who has had sore eyes, but they are better since she came to the dispensary for medicine. She had previously been to the witch doctor, paying him a great price, but to no avail. "Yes," she says, "we know all his charms and sacrifices do no good, and we are very foolish."

On Sunday morning we go to a village

where our chapel is a shady tree, and men, women and children—sometimes many, sometimes few—gather. Many, though some are very old, listen for the first time. Some show real eagerness and listen attentively and ask questions. One woman, especially interested after listening to Mr. Ohman, who had gathered some forty men and women about him, came over to the children's meeting which was still in session. With her hands on her knees, she leaned forward hungrily to grasp every word, and then, turning to the children, she admonished them, "Now, don't forget these words." At the close of the day, the beating of drums begins and continues far into the night. The people are enjoying a good harvest, so there is much dancing and making merry, and a great part of their grain is being used to make beer. . . .

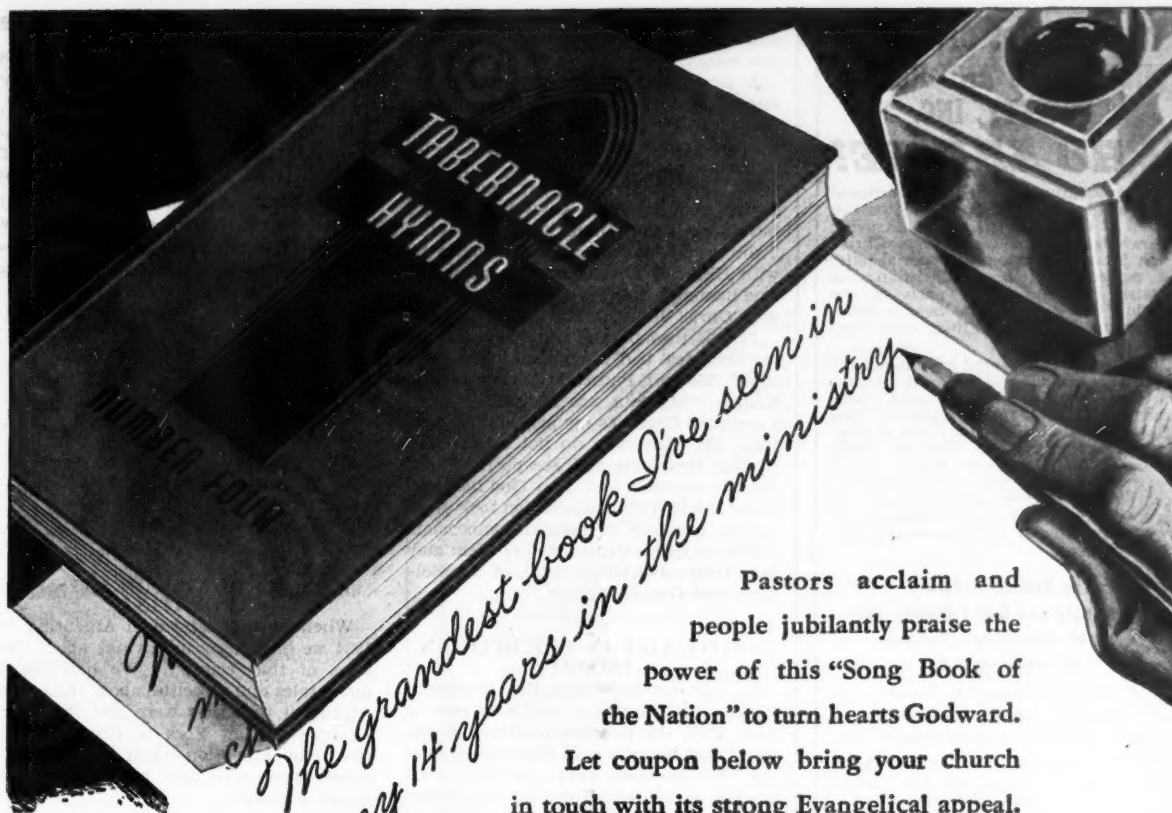
Their covering is red ochre and oil, but Christ Jesus died that they might be numbered with that great multitude which will be clothed with white robes and will sing, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Ruth Miller, of the Sudan Interior Mission.

THE LIGHT SHINES IN A DARK PLACE

A few weeks ago at our Thursday night meeting, don Andrés stood up at the close to express his desire to become a real Christian. He told how his brother-in-law, one of our "mainstays" in the work, had been talking to him for sometime about his soul's need of salvation. But as he was a member of one of the families most prejudiced against the gospel in the district, he had been unwilling to listen. Finally, he was persuaded to read the Bible for himself, and soon after began attending meetings here at the chapel.

He said he was now convinced that the teaching he had been receiving here was true and that he must decide for himself, and continued: "I now accept the Lord Jesus Christ as my personal and only Saviour, and by His grace I want to serve Him as long as I live. I know that I am going to meet with much opposition and many temptations; but I ask that every Christian pray that I may be true to Him."

News soon travels, so it was not strange that the next day found the local priest knocking at the door of don Andrés' aged mother, who had heard nothing of the matter. She called in her son who lived near by. He at once said, "Yes, it is true. I have thought and prayed it through and I am sure I have done the right thing." No amount of argument could change the fact that he had come into a new life in Christ Jesus. This was



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Our work is sponsored by some of the most outstanding and honored servants of God in the United States and Canada, and merits your full confidence. Our Missionaries on the South Coast of England are right on the FIRING LINE, bringing the Gospel to Allied Jewish soldiers about to enter battle, and to refugees. We crave your prayers and sympathy, so that much blessing and comfort may come to our suffering Jewish brethren.

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Preaching to the Jews of New York City



DISPOSSESSED of their homes and substance, thousands of Jews from many lands have sought refuge in the United States. In New York City they are being added to the already largest Jewish population in the world—2,500,000!

Today, as never before, the heart of the Jew is open to the Gospel. The Christian and Missionary Alliance, through its New York Mission to the Jews, is making an intensive, prayerful effort to reach the Jews with the message of life.

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the commercial center of New York City.
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evidenced by the change that had come about in his daily living during the past few weeks.

A few days later, when purchasing lumber at the local sawmill, he again met the priest, who walked up to him and put his arm around his shoulders, asking him to repent of his step and he would absolve him of all blame at once. Don Andrés replied, "No, I know that what I have done is the will of the Lord. Should I die at any minute, I would go to be with Him, for I have come to know the 'one mediator between God and men, the man Christ Jesus' (1 Tim. 2:5)."

Just as they parted, the priest said, "I certainly feel bad when a man loses his soul." "So do I, Padrecito," answered don Andrés. "My soul was lost in sin until I accepted Christ as my personal Saviour from sin. Any who do not repent and confess their sins and accept Him as I did, are eternally lost. May God help you to see this!" This conversation took place in the presence of several lumbermen, and we trust his witness before them may bear fruit.—Benjamin Estill, of the Soldiers and Gospel Mission.

NATIVE LIFE IN THE BELGIAN CONGO

In this territory live the Mombutu, Wolese, and pygmies, scattered over a wide area, the pygmies dwelling in the forest and the others in the grassy country. Not so many years ago they were labeled cannibals. Together they compose a mass of raw primitive heathen having dark hearts and minds, alienated from God and in the bondage of Satan.

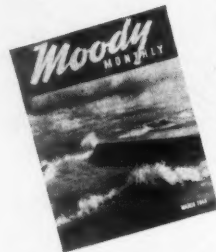
Their houses are the regular mud or grass huts made of crude poles connected with elephant grass, which are tied together firmly with strong bark of trees cut into strips, and then filled in with mud, or the walls may be of grass. The roofs are made of crude poles and elephant grass to which the thatching grass, or leaves, are tied. In contrast, the pygmy has only a small fragile cup-shaped hut entirely covered with leaves.

They have a varied array of clothing, and everything, or almost nothing, is always in style. The pygmy is still at home in his small loin cloth, a strip of bark cloth which is never washed, but worn until finished. The others wear banana leaves, a strip of bark cloth, a raffia tail dyed black, which looks like a horsetail cut short, a few heavy home-made steel bracelets or anklets, on up to very cheap highly-colored cotton prints or khaki.

The Mombutu and Wolese have a wide range of food, which includes rats, cats, dried thorny caterpillars, ants, certain kinds of crickets and grasshoppers, birds, lizards, large beetles, snakes, chicken, goat, elephant, buffalo, leopard, and lion, when they are clever enough to get these, on up to sweet potatoes, corn, bananas, beans, peanuts, rice, greens, etc., when they are not too lazy to dig and plant. The pygmies come in mostly on the caterpillars, elephants, and wild forest fruits, one of which is the orange-shaped fruit of the rubber vine, which they have had to sacrifice for the duration and which has the same effect as your rationing does.—Mr. and Mrs. Henry Senff.

If Your Magazine is Late

➔ Because of the uncertainties of wartime transportation many periodicals are late in arriving. Please do not write us about it. Your letter will only add to our voluminous correspondence when there is nothing we can do about it. **Remember also, allow 2 months for your renewal subscription to be entered.**—Editors



HUNGRY JEWISH HEARTS IN ARGENTINA

When we first landed in Argentina in 1934 we had many misgivings about the Jews of that country. We had heard many tales and atrocities about them. We found out that they were just the same as Jews in New York or Chicago with this one exception—their hearts and minds were open and receptive to the gospel message.

In eight years of ministry among them we had only one rebuff. The limitations of ministering among the Jews in that country were not imposed by the Jews themselves, but rather came from the weakness of the minister himself. Opportunities presented themselves from all sides.

How well I remember visiting a certain neighborhood and a certain apartment house consisting of a ground floor patio surrounded by dwellings, all of whose inhabitants were Jews. It was on a Sunday afternoon. A Hebrew Christian young man took me to them, introduced me, and let me go ahead.

So great was the interest displayed that time flew by rapidly. The Word of God was received with utmost avidity. I remember looking at my watch at 7:00 o'clock and saying, "I guess I must be going home." One of them remarked, "Oh, there is plenty of time. Just wait, Mr. Glass, we are going to have a cup of tea."

Tea and biscuits and cakes were served, and I was persuaded to stay another half hour. Seven o'clock had turned into 8:00 o'clock, and I again said, "I must go now." But another Jew said, "You still have time, Mr. Glass." Another fifteen minutes, and so one quarter of an hour was added to another quarter of an hour until it was half past ten o'clock when I finally tore myself away.

Such scenes were multiplied by hundreds. Everywhere we went, in the homes, the stores, and the streets, we were met with interest. People were glad to listen, glad to receive tracts, Gospels, and whole Bibles, in Yiddish, German, Spanish, and Hebrew.—Arthur Glass, in *Hebrew Christian Alliance Quarterly*.

The Religious in Life

(Continued from page 385)

delivered an earthly man with all his possessions into the destructive hand of Satan.

The Scriptures make plain the fact that God planned the ages, for "known unto God are all his works from the beginning of the ages." Again, we read that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world" (1 Pet. 1:19, 20).

THERE IS NO SITUATION, condition, or decision in life where the spiritual is ruled out.

Our thoughts today are largely taken up with the present war. It might serve as an illustration of this truth. Is this war related in any way to spiritual things? Yes, for while we are not able to see the connection in its many phases as God does, there are some things which stand out clearly.

We are in this war because of things religious. We failed to evangelize pagan nations when given the opportunity. A Christian nation would never have attacked us. Not only this, but we have ourselves, as a nation, shown an almost utter disregard for God.

More than this, we cannot win without God, though we pile our implements of war up to the heavens. It also follows that with Him we cannot lose.

Not only is the war a religious situation, but every other situation is equally so, whether it be the preparation of a meal or the decision of a life work. Every matter of money or business, of work or play, of life or death, has this same foundation, for the spiritual is the basis of all things.

EMPHASIS ON ANYTHING BUT THE SPIRITUAL can only bring regret. Life is an investment. Each one of us is investing precious moments. Some invest their life wisely; others, unwisely. Some even dare to squander it.

Material things have their importance, and to make money is not necessarily wrong. In fact, if one can make money, he should make money and with it better serve God. But always he should keep in mind that "the things which are seen are temporal; but the things which are not seen are eternal."

If we invest in the things of pleasure, property, and power, we will some day see them fade away, for they are things which "perish with the using."

How then can we best invest our lives? By surrendering wholly and without reserve to the Lordship of Jesus Christ. Then, and only then, will it be possible for the spiritual to touch and change us in every phase of our lives. Then, and only then, can we enter the perfect plan of God that will bring us the best, not only in this life, but in all eternity.

Trouble knocked at the door, but, hearing a laugh within, hurried away.

March, 1945



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TWO HOURS—AND TWO MINUTES
SOLDIERS from seventeen states had taken part in the battle of Gettysburg, and the governors of those states were invited to consider together the project for a national cemetery on the battlefield.

These governors were unanimous in their choice of Everett for orator of the occasion. He had been governor of Massachusetts, member of Congress, United States senator, president of Harvard University, minister to the Court of St. James, and Secretary of State.

Several weeks after Everett had been formally notified of his selection, it seemed to occur to the committee that the President of the United States should be invited. The following letter was sent to Mr. Lincoln by David Wills of the town of Gettysburg.

"The states having soldiers who were killed at Gettysburg have procured grounds on a prominent part of the field for a cemetery and are having the dead removed to them and properly buried. These grounds will be consecrated and set apart to this sacred purpose by appropriate ceremonies on the nineteenth. Hon. Edward Everett will deliver the oration. I am authorized by the governors of the different states to invite you to be present and participate

in these ceremonies, which will be very imposing and solemnly impressive. It is the desire that, after the oration, you, as Chief Executive, set apart these grounds by a few appropriate remarks."

John Hay evidently was not impressed with Mr. Lincoln on this particular occasion, noting in his diary that "Everett spoke, as he always does, perfectly; and the President, in a firm, free way, with more grace than is his wont, said his half dozen lines of consecration."

But these half dozen lines of consecration as Hay termed them, or the "few appropriate remarks," as suggested by the committee, have actually become the Gettysburg Address.

Edward Everett himself was among the few who sensed the profound significance of the President's sentences. He anticipated the verdict of history in writing the next day to Mr. Lincoln: "I should be glad if I could flatter myself that I came as near to the central idea of the occasion in my two hours as you did in two minutes."—*The Free Methodist*.

“VALIANT YOUNG PAGANS”

"The churches these days are devoting much time and thought to the veterans

who soon will be returning from the wars . . . It might be just as well to recognize frankly that . . . it is going to be far from easy for the churches to persuade the veterans that Christianity has relevancy to life . . ."

The author of this prediction in the *Atlantic Monthly* is a brilliant maverick Episcopal rector, Dr. Bernard Iddings Bell. Four out of five servicemen, says he, are "valiant young pagans" who "know little and care less about Christianity. . . They will come back sure that the churches have small influence on American life . . . ready to do little more than to give those churches a chance to prove that they have life, vigor, sincerity, and pertinency."

No church which is "only a polite club of nice people with a faint flavor of well-washed piety" can offer convincing proof, concludes Dr. Bell. "The veteran does not need readjustment soothing syrup, coddling, flattery; he needs to be told . . . that if he has any real manhood in him he will regard America as something more than a glorified factory, movie house, ball park, and corner drugstore. He needs churches which make it clear that they care about him . . . that the things that really matter . . . lie beyond his untrained cognizance . . . that things seen are temporal, relative, secondary; that it is the unseen which is eternal, absolute, primary."—*Time*.



THE SINS OF THE CHURCH

Today, as we survey the religious life of America and behold unmistakable evidences of spiritual decay, disloyalty, and destruction, the conviction forces itself upon us that the world needs another reformation. Examine them, and you will find that seven spiritual sins in modern church life are glaringly conspicuous.

Church sin one is the worldliness through which the line of demarcation, that used to separate the godless world from the godly company of those who worshiped Christ, is being removed.

Church sin two is commercialism, the grasping of certain groups by which they hope to heap up property, money, and influence.

Church sin three is power craving, by which certain religious groups would exercise force and assume a dominant role in national or world politics.

Church sin four is the class and color discrimination that often flourishes in the name of the God whose Word tells us that He "made of one blood all the nations of men."

Church sin five is empty ritualism, the error that substitutes rites and ceremonies for the preaching of the living Word, in which form comes before faith,

and the matter of the preacher's robes is of more concern than the soul-searching appeal for repentance and faith.

Church sin six is the spiritual sleepiness, lethargy, and inactivity by which many congregations have become comfortable, middle-class, social organizations without any virile, self-sacrificing, missionary policy that is dedicated to send out the message into the highways and byways in search of lost sinners who must be brought to Christ.

Church sin seven is the opposition to Bible truth and the shocking rejection of the Redeemer, Jesus Christ. The deepest sin of American Christendom is that it has turned from the Book that has made it great, and rejected the Christ whose gospel brought the founding fathers to our shores. Lord Macaulay rose up in the British parliament to declare, "He who speaks or writes a syllable against Christianity is guilty of high treason." But the preachers in antichristian American churches who cunningly undermine the faith are rewarded with recognition and front-page publicity.—*The Walther League Messenger*.

LONG-WINDED PREACHERS, PLEASE NOTE!

Ralph E. Tolliver, Kiangtsing, Szechwan, tells us that on Sunday morning the janitor puts an alarm clock on the preaching desk, set to go off at twelve noon. At the ringing of the alarm the preacher, unperturbed, gives a brief peroration and closes his sermon. The alarm clock is evidently a recognized piece of church furniture, and its part in the Sunday services is taken for granted! —*China's Millions*.

FINISHED THE BOOK BUT LOST THE BOY

A young man stood at the bar of a court of justice to be sentenced for forgery. The judge was stern. He had known the boy from a child, had known his father, the famous legal light whose work on *The Law of Trusts* was the most exhaustive study of the subject in existence. "Do you remember your father?" the judge asked.

"I remember him well."

Then, seeking to appeal to the boy's conscience, the judge said, "As you stand before me, about to be sentenced to the penitentiary, and think of your wonderful father who was one of the greatest lawyers in the United States, what do you remember most clearly about him?"

The answer surprised the judge. "I remember, sir," the boy replied, "when I went to my father for advice, and as he looked up at me from his book on *The Law of Trusts* he said, 'Run away, boy, I'm busy.' I remember when I went to him for companionship and he turned me away with, 'Run away, boy; this book must be finished.' You remember my father as a successful lawyer and a great author; I remember him as a lost friend."

Ah, yes, finished the book, but lost the boy."

Scores of parents have lost their chil-

March, 1945

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WHAT ABOUT DAD?

Revival of religious faith under fire is a wartime phenomenon that has been given apt expression in the observation, "There are no atheists in foxholes." To find out whether this quickened sense of God's nearness among men at the front has its counterpart at home, the *Woman's Home Companion* recently inquired into the nation's religious habits by polling its circulation.

Fifty per cent of the women polled said they are regular in church attendance. Forty-four per cent go occasionally; the remaining 6 per cent never. Asked if the war has changed their churchgoing routine, 50 per cent replied in the negative, and 27 per cent said they go oftener. The 23 per cent who said they go less often blamed gasoline rationing, war jobs and lack of help with whom they can leave small children.

That's all very well as far as it goes, but why limit the inquiry to the women? In most American homes it's dad, oftener than mother, who shirks churchgoing. More significant, therefore, would be the answer to the question whether anxiety over sons at the fighting front and other wartime worries have caused American manhood to seek the Lord in greater numbers on Sunday morning.—*Grand Rapids Press*.

WHERE THE MONEY GOES

Despite the fact that our national income has more than doubled since the war began, our contributions to churches and church benevolences are less today than they were twenty years ago, in 1924, and 18 per cent less than they were sixteen years ago, in 1928.

Despite the fact that our national income is now nearly four times what it was in 1932, our per member contribution to churches and church benevolences (\$16.57) is less than our corresponding per capita giving (\$19.02) during the period of our deepest depression in 1932.

Although we have had a gratifying increase in church contributions since 1939, of approximately 33 per cent over our gifts previous to the war, our national income has increased during the same period 140 per cent, our expenditures for alcoholic beverages more than 100 per cent, and our savings over 1078 per cent after payment of all increased living expenses, taxes and luxuries.—*Stewardship Institute*.

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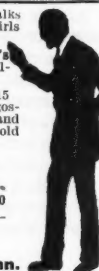
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Is Christianity Worth Trying?

[Continued from page 379]

ment of the scientific method beyond its rightful sphere. Dr. Mortimer J. Adler, of the University of Chicago, frankly said in his address, "God and the Professors," that it was useless to ask the professors how to right the present crisis, since their opinions had precipitated it. He charged the vast majority of teachers with being positivists, the essence of which "is simply the affirmation of science, and the denial of philosophy and religion." The right of theology and philosophy to speak beyond the assured results of science is denied.

Adler saw that the present world catastrophe is an outgrowth of the present world ideology, and it was with a keen awareness that ideas are not ambushed on battlefields that he suggested, in closing his address, that "it is probably not from Hitler, but from the professors, that we shall ultimately be saved."

Modern thought is impotent to save us from the Gethsemane into which it has led us. Beyond the Christian Gethsemane there is the Christian Calvary and the empty tomb, but beyond Modernism's Gethsemane there is only anguish and darkness. The rising tide of thinkers who have turned from a godless naturalism to a supernaturalistic viewpoint within recent years, who have realized that the repudiation of the Christian ethic is an outgrowth of the repudiation of the Christian dogmatic, is evidence that some humanists are learning that their road has a dark dead end.

Modern thought, like the ancient prodigal who chose his self-enlightened way, has been feeding at the swine

Science, Philosophy and Religion: A Symposium, pp. 120-138, Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc., New York, 1941.

Moody Monthly

trough, far from the Father's house. In its sterility, it is driving some thinkers to see that the assumption that Christianity is not worth a hearing is, to put it mildly, quite unscientific.

It is no longer a question of believing the Genesis creation account. It is not whether the story of Jonah and the sea monster is acceptable, despite the fact that, as Edwin Lewis remarked, when most people think in terms of Bible miracles they insist upon proceeding immediately to the fish market. Nor is it a matter of what miracles in the life of Jesus are credible to the twentieth-century mind, whether it is His virgin birth, sinless life, or bodily resurrection that is being weighed. It is a far sharper distinction than that, however much some muddled thinkers have failed to grasp it. The basic question is: Is this a *natural* or a *supernatural* universe? Between those two world views there can be no conciliation, for they are exclusive.

"The question is not about isolated miracles, but about the whole conception of Christianity—what it is, and whether the supernatural does not enter into the very essence of it? It is the general question of a supernatural or non-supernatural conception of the universe.

"Is there a supernatural Being—God? Is there a supernatural government of the world? Is there a supernatural relation of God and man, so that God and man have communion with one another? Is there a supernatural revelation? Has that revelation culminated in a supernatural Person, Christ? Is there a supernatural work in the souls of men? Is there a supernatural redemption? Is there a supernatural hereafter? It is these larger questions that have to be settled first, and then the question of particular miracles will fall into its proper place."

If this is a transcendent supernatural Being, then any miracle is possible. If it is merely a natural universe, as modern science presupposes, then all supernaturalism is ruled out.

IT IS THE MARK OF THE TRUE SCIENTISTS that he realizes he speaks not as a scientist but as a philosopher when his comment concerns the existence of superphysical entities. It is the uncritical thinker who presumes to speak as a scientist when he bluntly dismisses the Christian world view as unworthy of consideration. The real question is not alone, Is Christianity worth trying? but also, Has Christianity been tried?

There have been other dark crises in history. The fairest flowers of art and science had withered, and the world was on the verge of despair, when the redemptive gospel overthrew the most formidable citadels of thought, prejudice, and error.

Today we have lost the power of that message, else we would trample false gods under foot and willingly suffer martyrdom. We have no martyrs, and hence those who worship at the altar of modern thought, when we are asking, "Has Christianity been tried?" think they hear us asking, "Is Christianity worth trying?"

²Orr, *Ibid.*, p. 10.

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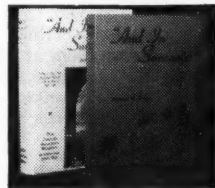
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NOBILITY OF LABOR

A woman of the would-be aristocratic type was once introduced to President Lincoln. In the course of the conversation she raved on and on about her blue-blooded ancestors and her relatives in the old world. Suddenly, she turned to the President and inquired: "Does your family have a coat-of-arms?" "Yes, indeed," replied the rugged President, "it's a pair of shirt sleeves. Would you like to see them?"—*Otterbein Teacher*.

THE SIGN OF THE PILLOW

I heard a devoted Christian say that each morning when he awakes he turns a pillow on end at the head of the bed, and that becomes his Bethel while he talks with God about the day ahead. Often his little son comes softly to the door and peeps in. If the pillow is still on end, the child slips quietly away and waits for the morning romp . . . *For even the child knows when God has first place in the mind and the heart of the Christian, and the neighbors know, and the world knows.*—Inez Terradell in *The Secret Place*.

CONSISTENT ADVENTISM

Dr. J. C. Massee has told how when a young man he was persuaded to attend a theater much against his will. After being seated, he quickly got up. "What are you doing?" asked his friends. "I'm getting up," he replied. "But where are you going?" they urged. "I'm going out," said he. "But you just came in." "See here," added Dr. Massee, "I'm a Christian; I believe the Bible, and my Bible tells me that Jesus my Lord is coming back to this earth, and that He may come at any time, and I don't want Him to catch me here."—*Sunday School Times*.

A SUGGESTIVE SIGN

In a city that he visited during one of his many journeys preaching the Word of God, Dr. A. C. Gaebelin noticed a sign in a small tailoring and dyeing establishment which read:

I Live to Dye, I Dye to Live,
The More I Dye the More I Live,
The More I Live the More I Dye.

Read these words aloud, and you will hear a great spiritual truth. The more there is death to self, that much more fully is the Lord Jesus Christ able to live His life in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). This kind of living is possible to every believer by full appropriation of all that is in Christ. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).—Revelation.

"US ONLY"

Dr. H. A. Ironside told the following story at a Bible conference. A small Christian sect of an exclusive temperament was holding a convention. Outside the auditorium there was displayed the motto, "Jesus Only." A strong wind blew the first three letters away. US ONLY is too often the spirit shown by Christians of narrow vision.—*Sunday School Times*.

"RUN . . . LOOKING"

A man had been long away from home. His wife eagerly awaited his return. She looked for him on a certain day. This was wash day. The washing must be done. So she placed the washtub in the yard and took her place behind it where she could do the work and command a view of the road at the same time. *She washed while she waited. We must be of like mind. There is so much to be done. Let us do it, always facing toward His coming.*—*Gospel Herald*.

ALWAYS READY

A woman once said to John Wesley: "Supposing you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?"

"How, madam?" he replied; "why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse, and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory!"—*Blessed Hope Quarterly*.

THE DRUNKARD'S VOTE

Some years ago in a village of western New York on election morning, a habitual drunkard voter to the polls. He asked for a prohibition ballot, and a liquor seller got him one, supposing a joke was on hand. Folding it as best he could with trembling hands, the blear-eyed, ragged, unkempt man went to the ballot box and registered his wish. Then they began to scoff and sneer at the drunkard who had cast his temperance vote. "A pretty temperance voter you are," said one. "Why, if there was a bottle of whiskey yonder there at the top of the liberty pole and if you could have the whiskey by climbing it at the risk of your life, you know you'd climb." And then the drunkard straightened himself and answered, "Know it! Oh, yes, I know it. And I know another thing, gentlemen, if the whiskey wasn't there, I wouldn't climb."—*New Century Leader*.

HE BOTH PREACHED AND PRACTICED

There is a story of a man who was a doctor of divinity who lived with his son, who was a doctor of medicine. The telephone bell rang one day, and the D.D. answered it. "Is that Dr. — speaking?" "Yes." "Are you the one who preaches, or the one who practices?" *The Lord Jesus was both.*

SIN IS SIN

Four-year-old Cora was saying her evening prayers. Her mother was shocked to hear her say, "O God, make me a good girl—not real good, but just good enough to keep from getting spanked."—*Protestant Voice*.

Let us pray that sin may become entirely abhorrent to us—simply because sin is sin.—*Christian Victory Magazine*.

"GO . . . PREACH"

Missionary annals tell us of an old woman in China who was apparently a devoted Christian but refused to join the church. When the missionary asked her why she refused, when she loved Christ, she at last said there was one commandment she could not obey. Being old and afflicted with rheumatism, she could not go into all the world and preach the gospel. She could only tell her family and friends about Him.

How simply this woman had taken for granted that Christ's words to the first disciples are binding on every true disciple today.—*Baptist Leader*.

SALVATION: MAN'S PART; GOD'S PART

A colored man was wonderfully saved and arose in a class-meeting to testify to his new-found joy. His heart was filled with Christ and his lips spoke of Him and of Him only, as his Redeemer and Lord. The class-leader was a legalist and said when the other had finished, "Our brother has told us what the Lord did for Him, but he has forgotten to tell us what he did in order to be saved. God does His part when we do ours. Brother, did you not do your part before God saved you?" The colored man was on his feet in a moment and exclaimed, "I shore did do my part. I took to runnin' away from God as fast as my sins could carry me. *That was my part.* And God took after me till He run me down. *That was His part.*"

Yes, you and I have all done our part, and a dreadfully sad part it was. We did all the sinning and He must do all the saving. After we are saved we can labor night and day to show our gratitude to Him for what His grace has wrought.—H. A. Ironside, in *Full Assurance*.

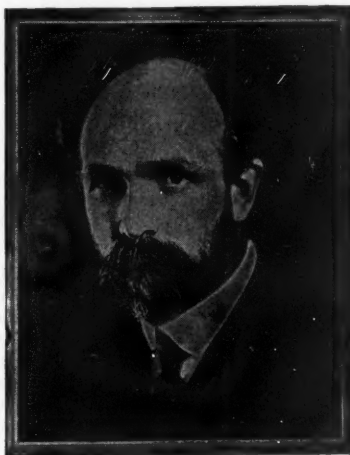
How to Speak and Write Masterly English

Does your English reveal your lack of education, or does it prove that you are a person of culture and refinement? Are you handicapped in your speech and writing, or does your command of English rise to meet every occasion and every situation? English is the one tool you must use every day. This tells how you can improve it almost at once.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, humdrum.

Your English Reveals You

Does your English help or hurt you? Do you write and speak correctly or do your errors reveal and handicap you? Every time you talk or write, you show what you are. When you mispronounce or use the wrong word, punctuate incorrectly, or use flat, ordinary words, you handicap yourself enormously. Words are the compelling force in business. Ideas can be expressed only in words. An unusual command of English enables you to present ideas clearly, forcefully, convincingly. English is a tool you use every day to improve your business or social position. If it is correct it helps you. If incorrect it



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hurts you more than you will ever know, for people are too polite to tell you about your mistakes.

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Practical and Perplexing Questions

★ Nathan J. Stone



CRUCIFIED WORLD SAVIOURS

I.Y., DeWitt, Iowa

Question: Is it true that there are some fourteen crucified world saviours recorded in history before the time of Jesus Christ, and that the crucifixion or anything about Him is not recorded in history, as claimed by a certain cult or psychology, known as psychiana?

Answer: The statement is ludicrous on the face of it and hardly worth refuting. The fourteen so-called and allegedly crucified saviours mentioned are to be found only in the "bewildering forest" of ancient sacred literature, which is most untrustworthy historically. They are certainly not recorded in history. No word has become more universally known than the cross, but it is *not* because of such vague, legendary names as Krishna, Tammuz, Indra, or Mithra. It certainly is because of the Lord Jesus Christ. If He is not mentioned in history, then we need a new definition or meaning of the word history. The ancient Jewish historian, Josephus, and modern Jewish historians all mention Christ and the cross as a historical fact, and there are references to Him in other Jewish literature as the Crucified One. It is sheer unbelief to say that Christ is not mentioned in history, since practically the whole world divides time and begins it anew with His advent into the world. Only a false psychology or cult can make such a statement, and only the unbelieving or gullible can swallow it. It is, of course, true that crucifixion was practiced in various forms before Christ, otherwise it would have been strange that He should be thus put to death. The fact that He came after these so-called saviours only proves that the world somehow anticipated and longed for the coming of a redeemer into the world and that in Christ that longing was fulfilled.

—P&PQ—

REPLENISHING THE EARTH

R.A.G., Chicago, Ill.

Question: Does the word "replenish" in Genesis 1:28 indicate that this planet had previously been inhabited by a race of people or beings?

Answer: The Hebrew word translated in our English Bibles "replenish" (*mil'u*) cannot in itself support the view that a race of *beings* once existed upon this planet before the present human race. The Hebrew word never means refill, but always fill up. So also does the Greek word of the Septuagint Version (*plerosate*). It is possible that the idea of "replenish" may have been taken from the "replete" of the Latin Vulgate Version of Jerome. But even replete bears

to us the meaning only of to make completely full. Even in Genesis 9:1, the promise and exhortation to Noah only means to fill up the earth. There was a *refilling* in this case only because we *know* that the earth was inhabited before Noah, but such meaning is not contained in the Hebrew word.

—P&PQ—

PEARLS BEFORE SWINE

Mrs. T., Elkhart, Ind.

Question: Please explain Matthew 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

Answer: The word "holy" probably stands for the "holy things" of the sacrifices, and to throw them to a dog would have been the greatest sacrilege. Pearls, likewise, the most precious jewel of that day, are a symbol of the preciousness of the truth of God. They stood for that which is sacred and precious, while dogs and swine stand for those who cannot appreciate, and despise them. Just as Matthew 7:1-5 is a warning against pride and censoriousness in judging others; in judging for the sake of judging; in being merely critical; in judging without sympathy and mercy and forgetful of our own weaknesses and faults, so Matthew 7:6 warns us against making too little of evil about us, and against a lack of proper discrimination in the presentation and sharing of sacred truth. This is not necessarily a restraint upon the presentation of the gospel. Indeed many, both high and low, who might be considered as "dogs" or "swine" in the social or moral scale, have been made "kings and priests" unto our God. Even in this matter, however, we may have the discrimination of the Holy Spirit's leading. But there may be those even within the *visible* Church, as well as without, who may be so characterized, to whom the pearls of deep spiritual truth are incomprehensible, undesired and despised. (See Acts 13:45, 46; 18:6; Rom. 16:17, 18; Phil. 3:18; I Tim. 6:5; I Pet. 4:4; Jude 10-13.)

—P&PQ—

REMISSION OF SINS

T/4 E.R.J., c/o P.M., San Francisco, Calif. (Philippines)

Question: What is meant by "remitting" and "retaining" in John 20:23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Did Christ here transfer His power to pardon sin to His disciples and their successors?

Answer: The word "remit" here means forgive, as given in the Revised

Version. Therefore the word "retain" means not to forgive. It is abundantly and clearly stated in the New Testament that the forgiveness of sins is only on condition of personal, active faith in the Lord Jesus Christ, the one and only Mediator, the *man* Christ Jesus (I Tim. 2:5), and no other *man*. The agent is the Holy Spirit, whom the Lord Jesus communicated to His disciples at that time (John 20:22) in "earnest" of a yet greater fulfillment of His promise to them (John 14:16, 26; 15:26; cf. Acts 2:4). Theirs, however, was not the *authority* to forgive or not to forgive sins, but only the right to *announce* forgiveness or retention, according as the hearer received or refused the Lord Jesus as Saviour. Even this right was valid only as they were sent by Christ and had received the Holy Spirit. *Any* true believer in Christ, having received the Holy Spirit, has this right and privilege today. It consists in the presentation of the gospel of the saving grace of Christ to anyone, anywhere. To those who receive Him, their sins are remitted; to those who refuse Him, their sins are retained. This is also what is meant by the use of the word "keys" (Matt. 16:19), which is simply the opening of a door (Luke 11:52). Here it is the opening of the door of grace through the preaching of the gospel. As Peter thus unlocked the door, the first in fulfillment of this promise, at Pentecost (Acts 2) to the Jews, and in the house of Cornelius (Acts 10) to the Gentiles, so every believer uses the power of the keys, or the announcing of the remission or retention, who introduces the Saviour to a sinner.

—P&PQ—

THE BIBLE AND INSPIRATION

Pvt. R.K.C., Keesler Field, Miss.

Question: In view of II Timothy 3:16 which says, "All scripture is given by inspiration of God," how is it we find recorded there the words and deeds of evil men?

Answer: We not only find in Scripture the words and deeds of evil men, but the evil words and deeds of good men. This in no way reflects on the fullest inspiration of the Scriptures. It rather confirms it, for unlike human biographers, the Bible exposes, according to its purpose, the sins and weaknesses of any of its characters. The fact that the evil words and deeds of men are recorded in a book so inspired by the Holy Spirit does not mean that they are condoned of God, much less approved. They are recorded to reveal to us, on the one hand, the sinfulness of human nature and man's need of a Redeemer from sin, and, on the other hand, to reveal God's pur-

Moody Monthly

pose both in judgment and mercy toward men. The Bible is thus a record of God's dealing with mankind; and to this end the Holy Spirit inspired all of its writers to set forth what they did. All is for our encouragement or warning, as the case may be (I Cor. 10:6, 11).

—P&PQ—

"LOTS" OR VOTES

C.D.G., La Salle, Ill.

Question: Does Acts 1:24-26 indicate that a vote was taken by the group as a congregation, or should it be considered as a resort to the Old Testament method of a lot, as set forth in I Samuel 14:40-42?

Answer: The language of Acts 1:24-26 certainly gives the impression that the disciples in the upper room, after the ascension of the Lord Jesus, resorted to the Old Testament method of casting lots to determine the successor to Judas as a witness of the resurrection of Christ, and not to a vote of the group. The prayer (v. 24) together with the word "fell"

(v. 26) is a clear enough indication of the casting of the lot. They would also be guided by the custom of the day in a matter of such solemn and vital importance. The Greek word for lots here (*klerous*) is the same as used in Matthew 27:35, in the parting of our Lord's garments among the soldiers. It is the same word which in the Greek version of the Old Testament translates the Hebrew word always used for such a procedure. The word translated "numbered," however (v. 26), indicates a vote. This means that in this case the will of the Lord was clearly shown in this matter by the casting of the lot (as is reasonable in view of the fact that the Lord Jesus Himself chose the original twelve), and that then the group of disciples gave their assent by voice or vote to the lot cast. This does not necessarily justify procedure along such lines in these days. The times certainly were different and the occasion demanded, as did other critical occasions in Israel's history attended by signs and miracles, a special manifestation from the Lord.

—P&PQ—

CHRIST OR SATAN

E.P.R., Lynn, Mass.

Question: Will you please give your opinion on the following question which is being raised in our church: To whom does this world belong now, Christ or Satan?

Answer: The answer to this question lies in the various titles given to Satan in the Scriptures. He is called "the prince of the power of the air" (Eph. 2:2), and "the prince of this world" (John 12:31, 14:30), a title which is interpreted by another title in the Scriptures—"the god of this age" (II Cor. 4:4, marg.). He is the head of "the world rulers of this darkness," and "the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12, R.V.). If the world belongs to him it is in this sense then that he is "the god of this age," that the world serves the devil rather than Christ. Those who reject the Lord Jesus Christ (and the world always has) wittingly or unwittingly own allegiance to Satan, and he is thus their god. It is true that he deceives or blinds the mind of the unbelieving, those that perish (II Cor. 4:3, 4; II Thess. 2:9, 10); but such are described as those who "know not God" because they "obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8), and who "believe a lie," and "believed not the truth" (II Thess. 2:11, 12). That he possesses the kingdoms of the world must be true in some sense, or there would be no reality to that temptation of the Lord Jesus in which Satan offered Him these kingdoms if He would only fall down and worship him (Matt. 4:8-10). The world also is yet to become the kingdom of our Lord and of His Christ (Rev. 11:15). But it is only in the above sense that the world of men owns Satan's sway. But whatever his powers and dominion, they are limited both in extent and duration. They are permitted by God for reasons good and sufficient to Himself, and in no way reflect upon His love and mercy in Christ (see John 3:16).



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INTERNATIONAL UNIFORM Sunday School Lessons*



* Harold L. Lundquist

March 18
THE LAW OF LIFE
Matthew 25:31-46

Golden Text: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.*—Matthew 22:37-39.

THERE are two possible interpretations of our lesson title, "The Law of Life." The memory verse suggests that it is a matter of love—first to God, then to our neighbor. But the lesson itself speaks of judgment and division. Yet they do go well together. The one who follows God's law of love in Christ, and the one who rejects God's way, shall both stand one day in judgment for their acts and be either eternally blessed or eternally damned.

Our lesson presents a great judgment scene—majestic, solemn, stirring. Many confuse it with the judgment of the Great White Throne in Revelation 20. But Matthew 25 is obviously the judgment of nations (v. 32) for their treatment of Christ's brethren (v. 40), a word referring primarily to the Jews, but also spoken of in Matthew 12:48-50.

The lesson needs broader application, however, so we suggest that we allow the more general principles of judgment to occupy our attention. We note that

I. Judgment Divides (vv. 31-33).

The nations, coming before Christ when He shall have appeared in all His glory, shall find themselves separated into two groups on the basis of their treatment of the brethren of Christ.

The fact that God has drawn a line of division down through all humanity and that each one of us is either on one side or the other is not a doctrine which finds ready acceptance with modern thinking, but it is nonetheless a fact.

No man established that division—God Himself did it, and did it in love. To some it may seem to be a hard saying, but it is not, for it comes from the lips of the gentle, loving Jesus.

It is because He loved us enough to give Himself for us that any of us find ourselves on the side of that dividing line which assures us of eternal joy and blessedness.

They who stand on the other side of the line do so because they have not accepted God's proffered salvation in Christ. Reader, where do you stand?

II. Judgment Declares (vv. 34-45).

Our attitude toward God expresses itself in our attitude toward our fellow man. That which we do toward those about us is not a matter of indifference,

but is the basis for God's judgment of our lives. Each of us must answer for the deeds done in the flesh whether they be good or evil. That is true even of the believer (II Cor. 5:10), whose salvation has already been determined by his faith in Christ.

Here in our lesson, however, the failure to do that which shows forth God's law of love is made the ground of eternal judgment. This is not because an act of kindness itself can be regarded as the ground of division, but because the failure to give it or do it reflects an attitude of heart toward our God and His Christ, which is in reality a rejection of His way of salvation.

Judgment is thus a revelation of the attitude of the heart, which marks a man or woman as being either saved or lost. It may be possible to so becloud the thinking of our friends and neighbors that we may go through life looking something like a Christian, but when Christ judges, it will all be revealed and it will be declared for all to know that there was only a lot of clever hypocrisy.

Notice the importance of a proper attitude toward those who need our kindness and help. All too often the only concern of men and women is to look out for "number one" and let the rest of the world shift for itself. The Lord is concerned about His suffering and sorrowing brethren; surely we should not be slow to have compassion upon them.

Observe also that the Lord identifies Himself with His brethren—what is done to and for them is counted as done to and for Him. Compare the experience of Samuel (I Sam. 8:7) and of Paul (Acts 9:5). Touch God's people and you touch Him. Fall them and you fall Him. Serve them and you serve Him.

III. Judgment Determines (v. 46).

Yes, God's judgment determines eternal destiny. Life eternal, or everlasting punishment, which shall it be? That is determined by God's final word of judgment, but remember that He judges in accordance with the attitude of heart and action of life on this side of the grave.

Now, for that matter, is a part of eternity, and it is consequently of great importance that we are right with both God and man now if we expect to be right throughout eternity.

We need to face this truth of judgment with complete candor and honest heart-searching. We agree with Dr. Douglass that "we must stand with awful concern before this solemn truth. Do not hesitate to teach this because it is contrary to the current of modern thinking or shocking to confront. It needs to be

faced in a brave spirit of realism. [As a teacher] you will do your pupils a great disservice if you try to shield them from the grim implications of this truth."

Yes, and also if you keep from them the glorious prospect of eternal joy in the presence of God. The law of life is the law of love—love for God, and for Jesus Christ whom He hath sent to be our Redeemer, and love for His brethren. That law of love rules even in the day of judgment.

March 25
THE LAST WEEK
Matthew 21:6-16

Golden Text: *Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matthew 21:9.

THE official presentation of Himself to the Jewish people as their King, their rejection of Him and, what was even more solemnly meaningful, His rejection of the Hebrew nation because of their unbelief—such are the stirring events which face us as we go with our Lord into the last week of His earthly ministry.

The first event in that sequence is the one we study in our lesson for today, namely, the coming of the King to Jerusalem. Jesus on this occasion did a very dramatic and unusual thing, a fact which indicates that here is an incident of extraordinary import to which we do well to give careful study.

I. Preparation and Presentation (vv. 6, 7).

The King comes, but even in His hour of royal triumph He gives to His followers the unexplainable but inestimable joy of meeting His need.

1. "The Disciples Did as Jesus Appointed" (v. 6).

He had need of disciples who would do His bidding without question or hesitation. How precious is such obedience! Let us also go and do what He commands.

He needed the colt and the ass. How simple and lowly was that need, and yet how glorious that man was ready to meet it!

God's plans are worked out in the little things as well as the great. Prophecy was being fulfilled here (see v. 5) by a little thing. Is God waiting to carry out some great purpose through some little thing which you are withholding from Him? Why hinder Him any longer?

2. "And He Sat Thereon" (v. 7).

Though He did not come with the pomp and trappings of an earthly potentate, the King of glory came to His people to offer them for the last time the

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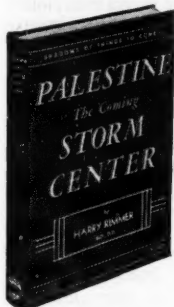
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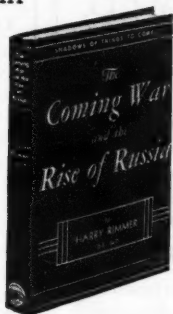
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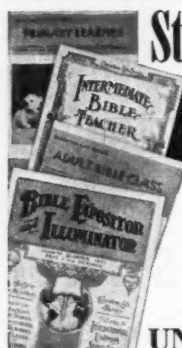
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opportunity to receive Him.

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II. Acceptance and Rejection (vv. 8-11, 15, 16).

1. "The Multitude . . . Cried . . . Hosanna" (vv. 8-11).

The fact that before the week was over some of the same voices cried, "Crucify Him!" should not obscure the fact that there were childlike believers (v. 16) who really had faith in Christ.

There is something inspiring about that picture of enthusiasm and devotion. Real faith in Christ ought to result in a fervor of spirit which will stir our hearts and our cities. Are we not altogether too dead and formal in much of our worship today? Do we not need more holy enthusiasm for Christ and for His Church?

2. "The Chief Priests and Scribes . . . Were Sore Displeased" (vv. 15, 16).

Small wonder, for not only had the children put them to open shame by recognizing the Christ whom they had ignored, but He had also ruined their polite religious "racket" which produced for them such a lovely profit.

Mark this—when anyone is displeased with Jesus or with His children or with His work on earth, you can be sure that

there is a reason, and not a holy, upright or good reason either!

III. Judgment and Compassion (vv. 12-14).

What a remarkable picture! In the midst of flaming judgment and destruction we find His loving compassion upon the blind and the lame. Folk who think that Christ has no message but love need to look on Him as He cleanses the temple. On the other hand, those who think that He has no word but judgment need to behold Him as He stands in the midst of the overturned tables and debris and heals the needy.

Inconsistent? Not at all. God is love, but He is also absolute holiness. A holy love has a perfect hatred for sin, so we see that

1. "Jesus Cast Out . . . and Overthrew" (vv. 12, 13).

He knew where to begin to cleanse the city. He started in the temple. Absolutely right is the man who suggested that the place to start to clean up a city is not in the slums but in the churches.

You will not be ready to clean out the tavern or that other low place where the gang hangs out in your town until you have cleaned out the church if sin is being harbored there.

The same is true of the individual. A regenerated heart will bring a reformed life, not vice versa. You can live only after you have been born.

2. "He Healed Them" (v. 14).

The very hands which had just overthrown the tables and cast out the money-changers now gently touched the lame and the blind with healing. The eyes which had blazed with holy indignation now shone with love and compassion. The scene of judgment and chaos became the house of prayer and of answered prayer. On the very spot where one man had received condemnation, another received healing.

Each one received that which He sought by His own attitude and action. How will you, my dear reader, meet Jesus—as your Judge or as your Saviour? You must make the choice. Choose Christ today.

April 1

THE AUTHOR AND PERFECTER OF OUR FAITH

Matthew 27:62-28:9

Golden Text: "Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."—Hebrews 12:1, 2.

CHRISTIANITY is a resurrection faith! How good it is to recall that, in this troubled year of 1945, even as we share once more the spiritual inspiration of Easter Sunday.

Every Christian should determine that by the grace of God this shall be more than a day of outward display or church attendance. Let it go far deeper and bring to us real inward revival as we remember our Lord's triumph over death for us.

Our lesson series in Matthew was far too brief and unfortunately left out the story of the cross. But we know that Matthew tells how our Lord went the dark pathway that led through Gethsemane up to Calvary's tree.

Today we recall that the loving hands of His friends and followers had given themselves in what they thought was to be their final act of devotion to their Lord. His body had been tenderly laid in Joseph's tomb and the great stone rolled in place at its door.

But even as some were kind and loving, there were others who were so relentless in their hatred that they pursued Christ even beyond the grave.

I. The Hatred of Christ's Enemies (27:62-66).

We sometimes wonder at the bitterness of the enemies of Christianity in our day. Had we given more earnest heed to the Bible story we should have known that it was so from the very beginning.

The wicked men who brought about the crucifixion of Jesus were not content to let Him rest in His grave. They had lusted after His life and they had taken that, but even as He lay silent in the tomb, the priests and the Pharisees came to Pilate and called Him "that deceiver" (v. 63) and demanded a special guard.

Moody Monthly

They feared that His disciples would perpetrate a fraud, and after stealing the body declare that He was risen. Wicked and deceitful hearts can imagine all sorts of treachery on the part of others.

The hatred of unbelievers toward Christ and toward His followers knows no stopping place. In civilized lands and among cultured people it operates under a cloak of respectability, but it is nonetheless bitter and relentless in its pursuit of Him and of His Church.

Observe that while the chief priests and Pharisees acted in hatred and unbelief, they unwittingly did the cause of Christ a great service by demanding the guard over the tomb. They made it forever impossible for any charge of fraud to be successfully made against the fact of the resurrection.

II. The Victory of Christ (28:1-6).

Victory and praise should be the keynote of Christianity. Why should we be doleful and sad? Our Lord has come back victorious from the grave! We may be glad and sing even in the midst of earth's sorrows and distresses. Let praise be the employ of our lips constantly as we worship Him and work for Him.

The picture that greeted the surprised eyes of the two women as they came to the grave, as it began to dawn on the first day of the week, was one resplendent with the glory and majesty of God. The earth quaked as the lightning flashed. The angel of the Lord broke through the supposedly unbreakable seal of Rome and rolled back the stone which was to have permanently closed the door to the tomb.

This was done, not to release Christ—for He had already gone, no grave could hold Him—but that men might see the empty grave and know that He was risen. Other religions keep the graves of their founders. Christianity points to an empty tomb.

To the foes of Christ represented by the keepers, the coming of the angel and the revelation of the power of God brought absolute discomfiture. That is still true. Men will argue with theology, church methods, even Christian profession, but when they see the power of God revealed, they can only be "as dead men."

To the friends of Christ, the angel brought comfort and assurance. Their fears were assuaged by his word of comfort, and then their faith was revived by the assurance that Christ was risen. The resurrection declares that He is the Son of God with power, the Saviour of the world.

III. The Joy of Christ's Disciples (28:7-9).

The followers of Christ had their share of fear and unbelief, but it was quickly overcome by joy and assurance as they knew that their Lord was risen.

The note of great joy is highly appropriate on Easter Sunday, but just as proper on every Sunday—yes, every day of the Christian's life. He is risen from the dead! That settles all questions about His deity, His power, His salvation. It meets the problems of our lives with an unfailing word of confidence and joy.

Be sure to note that such good news must not be kept to ourselves. We should

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emulate the zeal of the disciples, who "departed quickly" to make it known to their families and friends. The story of the victorious Saviour is still unknown to many thousands—possibly we should say millions. Let someone depart quickly to tell them of Jesus. And don't forget to ask yourself, "Should that someone be me?"

Jesus met them on the way with a greeting of peace. He loves to fellowship with His people as they go on His errands. You will find Him there awaiting your coming.

April 8

THE BOOK AND THE FAITH

Psalms 145:10-19

Golden Text: "The word of the Lord endureth forever."—I Peter 1:25.

CHRISTIANS are the people of one book—the Bible. They read and use other books, but the book is God's Word, and everything else must be in accord with its teaching.

In this blessed Book they find the only revelation of God's saving grace. Other attributes of God may be found in the book of nature. There we find that God is powerful, orderly, wise, etc., but nowhere in nature is it written that God can save a man from his sin. We find that only in the Bible, God's written Word as it reveals Jesus Christ the Saviour who is the Living Word.

So the Bible is not only the believer's Book, but the foundation of his faith. It is indeed the "Book of our faith."

Unfortunately, the lesson committee has not chosen the Scriptures which would best present that truth. There is an abundance of such Scripture; for example, Deuteronomy 6; Psalm 119; John 3; Romans 5, 8; I Timothy 3, etc.

Our lesson portion really is an ascription of praise to God for what He is and what He does. As we so praise Him, we will not fail to recall that His Word is to be much in our thankful thinking. Praise God for the Book!

We find in our lesson—

I. The Eternal Glory of God's Kingdom (vv. 10-13).

The kingdom of God refers to His reign

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over all things and beings, but with special reference to those who are willingly subject to Him and eager to live for His glory.

Everything in God's creation is to be lifted up in praise of that kingdom. All His works shall praise Him. They reveal Him in part, but even that limited revelation is glorious. The man who cannot see God in nature is indeed a dull clod. The heavens declare His glory and the earth shows forth His handiwork (Ps. 19:1).

Greater and more precious in God's sight is the praise of His saints. Dumb adoration is acceptable only from a dumb creation. We, His saints, are to speak His praise, to "bless" Him (v. 10). We are to spread abroad among all men (v. 12) the news of God's greatness and goodness.

"His kingdom is an everlasting kingdom," and thus it at once takes its place as so superior to what men call kingdoms as hardly to be mentioned in the same breath. There is no limit to God's kingdom either in its extent or its duration.

How stupid then that some, yes many, foolish men and women set themselves up in rebellion against God. That is the height of all folly and leads only to disaster. How wise are those who yield their lives to His control that their little span of life may find rich meaning in the One who endures through all generations.

II. The Abundant Provision of God's Mercy (vv. 14-16).

We are all completely dependent on the mercies of God for everything that we need for life—physical, mental, and spiritual.

Consider the food for the body. God opens His bountiful hand and every living creature is provided with the food necessary for its sustenance. How this is accomplished is a mystery and a marvel to us, but God is able to do it.

Centuries ago men were fearful that the earth could not produce enough food to keep the increasing population of mankind alive, but God sees to that even when He has to do it in spite of man's waste and destruction.

However, life is not just material. There must be a satisfying of man's spiritual nature. He needs someone to save him from his own sinful weakness, to deliver him from his sorrow and affliction. Who can do this but God? And He does it (see v. 14).

How does He do it? Through the ministry of His Holy Word. Therein man finds salvation and satisfaction. The Bible is the light that shines upon his way. It is his comfort in sorrow and his strength in temptation. It exhorts and encourages, convicts and cures.

How endless and how overflowing is the mercy of our God. Let us "wait upon" Him, knowing that He is not only mindful of our need, but eager to do for us more than we can ask or think.

III. The Saving Power of God's Grace (vv. 17-19).

The Lord, who "is nigh unto all them that call upon Him" (v. 18), is able to save because He is "righteous in all his

ways, and holy in all his works" (v. 17). Only a just and holy God can deal with sin, and yet only a merciful God would provide redemption; but in our God mercy and truth meet (Ps. 115:1; Ps. 103). He is both "just and the justifier of him that believeth in Jesus" (Rom. 3:26).

He it is who is near to all that "call upon him in truth" (v. 18), and surely it is such a calling on the Lord which is in mind in Romans 10:13, where we read that "whosoever shall call upon the name of the Lord shall be saved." He saves us by His grace when we call on Him in truth.

Notice that God's nearness, His salvation, and His fulfillment of the desires of man are for those who call on Him and who "fear Him" (v. 19). This is not a matter of magical use of a name, or an outward profession of faith. It must come from the heart, and when it does, God responds.

So we find God's Word to be the source of our instruction concerning those things which can make us wise unto salvation (II Tim. 3:15). It is the Book of our faith!

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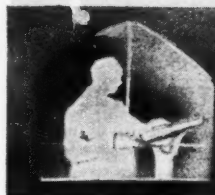
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THE TRIUMPHAL ENTRY

1. The King Arrives (Matt. 21:5).
2. The King Acclaimed (Matt. 21:9).
3. The King Accepted (John 1:12).
4. The King Acknowledged (Prov. 3:5, 6).

—Elmer E. Bloom.

JESUS ON PALM SUNDAY

Matthew 21

1. His Omniscience (v. 2a).
2. His Authority (vv. 2b, 3, 12-14).
3. His Meekness (v. 5).
4. His Entry the subject of prophecy (vv. 4, 5).
5. His Reception (vv. 8-11, 15).
6. His Lament over Jerusalem (Luke 19:41-44).
7. His Response to criticisms of religious leaders (Matt. 21:16, 17; Luke 19:39, 40).
8. His Departure from Jerusalem (Matt. 21:17; Mark 11:11).

—Frances Beerthuis.

SEVEN WONDERS OF THE CROSS

1. The Shame of the Cross (Phil. 2:8).
2. The Work of the Cross (Col. 1:20).
3. The Message of the Cross (I Cor. 1:18).
4. The Power of the Cross (Gal. 6:14).
5. The Triumph of the Cross (Col. 2:14).
6. The Mark of the Cross (Phil. 3:18).
7. The Fruit of the Cross (Heb. 12:2).

—Charles Edwards.

THE BLOOD OF THE LAMB

Exodus 12:1-13; I Corinthians 5:7

1. The Paschal Lamb had to be Spotless (Exod. 12:5).
Christ, our Passover Lamb, was Spotless (I Pet. 1:18, 19).
2. The Paschal Lamb had to be Slain (Exod. 12:6).
Christ, our Passover Lamb, was Slain (Rev. 5:9).
3. The Blood of the Paschal Lamb had to be Shed (Exod. 12:6).
The Blood of Christ, our Passover Lamb, was Shed (Matt. 26:28).
4. The Blood of the Paschal Lamb had to be Sprinkled (Exod. 12:7).
The Blood of Christ, our Passover Lamb, was Sprinkled (Heb. 12:24).
5. The Blood of the Paschal Lamb had to be Seen (Exod. 12:13).
The Blood of Christ, our Passover Lamb, was Seen (John 19:34).

—Elias C. Goehle.

MEN FOLLOW SIMON

They spat in His face and hewed Him a cross
On that dark day.
The cross was heavy; Simon bore it
Golgotha way.
O Master, the cross is heavy!

They ripped His hands with driven nails
And flayed Him with whips.
They pressed the sponge of vinegar
To His parched lips.
O Master, Thy dear blood drips!

Men follow Simon, three and three,
And one and one,
Down through valleys and up long hills
Into the sun.
O Master, Master—into the sun!
—Raymond Kresensky in *The War Cry*.

CALLS FROM CHRIST

1. "Look unto me (Isa. 45:22)—for Salvation.
2. "Believe in me" (John 14:1)—for Peace.
3. "Confess me" (Matt. 10:32)—in Testimony.
4. "Call upon me" (Ps. 50:15)—in Trouble.
5. "Follow me" (Matt. 16:24)—in Obedience.
6. "Abide in me" (John 15:4)—for Fruitfulness.

—J.R.

ACTIONS AT THE CROSS

Luke 23:27-49

- I. Of Enemies.
 1. The people stood beholding Him (v. 35).
 2. The priests derided Him (v. 36).
 3. The soldiers mocked Him (v. 36).
 4. The impenitent thief rallied on Him (v. 39).

II. Of Friends.

1. The women bewailed and lamented Him (v. 27).
2. The centurion acknowledged Him (v. 47).
3. The penitent thief believed Him (v. 42).

—Walter Rothwell.

"IT IS FINISHED"

John 19:30

1. It is Finished—the Law (Gal. 4:4, 5).
2. It is Finished—the Old Testament Sacrifice (Heb. 9:12).
3. It is Finished—our Salvation (Heb. 10:12).

—Harold A. Smith.

"Wait until He teach the mystery,
Then the wisdom-woven history
Faith shall read and love translate."
—Frances Ridley Havergal.

JESUS CRUCIFIED

Mark 15:21-47

1. The Submission to the Cross.
2. The Spite Against the Cross.
3. The Sacrifice on the Cross.
4. The Salvation Through the Cross.

—H. C. Moore.

JESUS, OUR GREAT HIGH PRIEST

Hebrews 4:15-5:9

1. Sympathetic High Priest (4:15).
2. Sinless High Priest (4:15).
3. Selected High Priest (5:5, 6).
4. Suffering High Priest (5:7, 8).
5. Submissive High Priest (5:8).
6. Source of Eternal Salvation (5:9).

—W. D. Martin.

AT JESUS' FEET

1. The Place of Deliverance and Peace (Luke 8:35).
2. The Place of Fear, and Encouragement (Rev. 1:17; Luke 5:8).
3. The Place of Teaching (Luke 10:39).
4. The Place of Healing (Matt. 15:30).
5. The Place of Sympathy (John 11:32).
6. The Place of Intercession (Luke 8:41; cf. Mark 7:25).
7. The Place of Contrition and Pardon (Luke 7:37).
8. The Place of Worship and Thanksgiving (Luke 17:16; Matt. 28:9).

—Bertram Price.

READ THE BIBLE THROUGH

1. For Instruction—in the Word of Life (II Tim. 3:16, 17).
2. For Illumination—"Thy word is a Lamp" (Ps. 119:105).
3. For Inspiration—to Work for the Lord (Ps. 1:2, 3).
4. For Impetus—to Win the Lost (Phil. 2:16).

—Elmer E. Bloom.

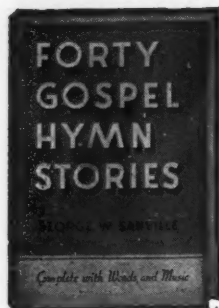
SEARCHING THE SCRIPTURES

Acts 8:26-39

- I. An Earnest Seeker (vv. 26-28).
 1. A desire to know the truth.
 2. A searching for the truth.
 3. A willingness to receive the truth.
- II. A God-sent Messenger (vv. 29-35).
 1. A messenger prepared of God.
 2. A messenger led by the Spirit of God.
 3. A messenger preaching Jesus, the Son of God.
- III. A Transformed Life (vv. 36-40).
 1. An inward work of grace.
 2. An outward manifestation.
 3. A time of rejoicing.

—David L. Forsythe.

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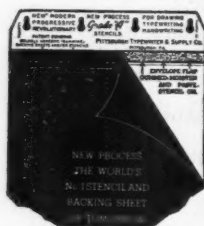
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BETRAYAL

As I peruse the sacred scroll
No sadder fact I find than this,
That one who dipped into the bowl
Betrayed the Saviour with a kiss!

But Judases there are today,
And barter stains their fingertips!
"Lord, is it I?" they mocking say,
A traitor's kiss upon their lips.
—P. Bridenbecker.

THE FULLNESS OF THE BLESSING OF THE GOSPEL OF CHRIST

Romans 15:29

1. Full of Love (John 3:16).
2. Full of Hope (Heb. 6:11).
3. Full of Life (John 10:10b).
4. Full of Truth (John 17:17).
5. Full of Power (Matt. 28:18).
6. Full of Salvation (Eph. 1:7).

—J. Willis Kratzer.

THE MARRIAGE SUPPER

Matthew 22:1-13

1. *Intention*—"a marriage for his son" (v. 2).
2. *Invitation*—"call them that were bidden" (v. 3).
3. *Insistence*—"Again, he sent forth other servants" (v. 4).
4. *Indifference*—"made light of it" (v. 5).
5. *Insolence*—"slew them" (v. 6).
6. *Indignation*—"he was wroth" (v. 7).
7. *Inspection*—"to see the guests" (v. 11).
8. *Isolation*—"outer darkness" (v. 13).

—H. E. Downie.

THROUGH OUR LORD JESUS CHRIST

1. Appointment unto Salvation (I Thess. 5:9).
2. Deliverance from This Body of Death (Rom. 7:24, 25a).
3. Victory over Death and the Grave (I Cor. 15:57).
4. Gift of Eternal Life (Rom. 6:23).
5. Justification and Peace with God (Rom. 5:1).
6. Joy in God (Rom. 5:11).
7. Riches of God's Grace and Kindness to be Shown in the Ages to Come (Eph. 2:7).

—C. Dutton.

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2. *There will be Explanations.* We must interpret, elucidate, and justify our propositions.
3. *There will be Observations.* We shall comment on and apply our texts in all suitable ways.
4. *There will be Illustrations.* There are very few sermons that will not be benefited by some illustrations to let in the light and impress the subjects on mind and heart.

—W. H. Griffith—Thomas.

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Three Things About Salvation Unknown to Many

[Continued from page 377]

Then, after they have received the Lord Jesus Christ as personal Saviour, as they make diligent use of the Word and prayer, and as they strive by the grace of God to overcome sin, He progressively purifies and changes them in heart, character, and conduct.

At death the souls of believers are made perfect in holiness and immediately pass into heaven.

On the resurrection morn the work of salvation shall be brought to its glorious consummation. On that great day the bodies of believers shall be raised in a state of perfection and reunited to their souls which were made perfect at death. Then shall God's people stand before their Creator-Redeemer perfect in soul and body, their natures gloriously and completely transformed.

Moody Monthly

MANY, TODAY, DO NOT KNOW of God's way of salvation. By the way of salvation we mean the terms upon which the Father offers to His people the work of salvation wrought by the Son. It is evident that these terms are "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

The first thing required of those who would embrace this salvation is "repentance toward God." To repent is to be sorry for our sins and to turn from them with hatred and loathing.

The motive for this turning from sin must be not a mere fear of the physical or social consequences of sin, but a sorrowful realization of the fact that in sinning we have displeased and grieved God by breaking His commandments. To repent is also to turn to God, confess our sins, ask His forgiveness, and accept His remedy for our condition.

Repentance alone will not save any man, but none can be saved without it. To pardon an unrepentant sinner would be to condone his sin. This a holy God could not do.

The second thing required of those who would be saved is "faith toward our Lord Jesus Christ." Do you know what it means to have faith in Christ and His atoning work? Let me illustrate.

I might look at a rope and say, "I believe that this rope is capable of supporting my body." But that would not be having faith in the rope. If, however, I should grasp the rope and swing out over a chasm five hundred feet deep, trusting my life to the rope, that would be having faith in the rope. Even so, to have faith in the Lord Jesus Christ I must not only believe the facts about His atoning work, but I must put my trust in that atoning work to save me.

Now it is evident from the request of the dying judge that he had never received the Lord Jesus Christ as his personal Saviour. Have you? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

PERMIT ME TO SAY A WORD to those who have not received Him. God commands all men everywhere to repent. The Lord Jesus said, "Repent and believe the gospel." It is your duty to obey these commandments of God. The Sovereign of the universe has graciously invited you to repent of your sins and to receive the Lord Jesus Christ as your Saviour. If you desire this saving work of Christ, speak to the Saviour in prayer and say something like this: "Lord Jesus, I know that I am a sinner, and I am sorry for my sins. I know that I cannot save myself, but I believe that Thou didst die to save me. I now receive Thee as my personal Saviour. I am trusting in Thy atoning work to settle my sin account and to make me a child of God."

If you offer this prayer in God-given sincerity, you will be saved at once. Claim the promise, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Rest upon this promise, and go on your way rejoicing because the salvation which Christ has wrought is yours.

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☆ See Announcement ☆
on page 373

TWENTY-SEVEN persons were received into church membership on the last Sunday morning of Guy W. Green's meetings in January, in the First Presbyterian Church, Redding, Calif., Thomas W. Heald, pastor. All of the accessions came by confession of faith, and 18 were baptized. This was the first evangelistic meeting ever held in the church, and was promoted through the efforts of the pastor. The service in which the new members were received was said by old members to have been the greatest in the history of the church. While in Redding Mr. Green spoke to several civic organizations, which greatly helped the meetings.

John W. Troy conducted a campaign in the First United Brethren Church, Findlay, Ohio, where Lawrence E. Ames is pastor. From the first service, the church was filled. A large chorus choir faithfully co-operated. Forty-two persons, kneeling at the altar, accepted Christ. The last three night services were held in the high school auditorium, seating fifteen hundred. Through arrangements made by the ministerial association, the evangelist broadcast over station WFIN, assisted by the chorus choir.

A victorious revival the first two weeks in January in the United Brethren Church, Kismet, Kan., Paul Blinn, pastor, is reported by Joseph W. Arnett. Largely attended, many were reached with the gospel. During the meetings, Mr. Arnett also addressed the high school.

Fourteen accepted Christ during a two weeks' meeting held by Charles E. Boren, in the First Baptist Church, Storden, Minn., Richard Sleiter, pastor. Some who came forward were baptized and received into the church.

A three weeks' series of meetings in January was led by John Carrara in the Second Brethren Church, Los Angeles, Calif., of which Charles Ashman, Sr., is pastor. The choir co-operated nightly, led by Charles Ashman, Jr. Souls were saved and a number who were out of fellowship were restored. After the closing service nine young people were baptized. During the meetings, Mr. Carrara spoke twice on the radio program of the Union Gospel Mission.

The L. James Kindig party held a series of meetings in the First Baptist Church, Garden City, Mich., where Ray E. Garrett is pastor. Interest and attendance were good, and God blessed in the salvation of souls.

An eight-day campaign in January was conducted by Violet Heefner and Ida Vogel at the Zenobia Baptist Church, near Pawnee, Ill. Following this series

they went to the First Congregational Church, Lebanon, Ind., where 21 accepted Christ. E. A. Cortner is the pastor.

The Edward VanderJagt party held services for two weeks in December in the Evangelical Church of Woodbine, Ill., following which they were at the Baptist church of Limestone, Pa. Souls were saved and many rededicated their lives to God.

Marion Beene reports a meeting in December in the First Baptist Church, Craig, Colo., Lawrence Duncan, pastor. There were 19 conversions, 10 of whom were baptized. Mr. Beene next went to the First Baptist Church, Edna, Kan., where H. G. Cooper is pastor. Twenty-one accepted Christ in these services, with 11 candidates for baptism.

Robert E. McKinney has returned to this country after a two months' stay in Haiti, where he ministered in a number of churches. Mr. McKinney reports that he spoke through an interpreter, and that "it was wonderful to see the light of the knowledge of the saving power of God shine into the hearts of the people."

Dr. Harry McCormick Lintz will be the speaker at the Easter sunrise service April 1 at Soldier Field in Chicago.

During the National Convention of Evangelists in St. Louis, Mo., the first week of January, Christopher J. Balfe spoke in several churches. He also conducted three services at the county jail, which were attended by 70 men, women, and children. Twenty-eight came to the altar to accept Christ, among them three young people who had come along as workers.

"A Youth Gospel Crusade" led by Richard W. Neale was held Jan. 21-28 in the Roseland Temple Baptist Church, Chicago, Wilbur S. Sorley, pastor. The church and the community were deeply stirred as the gospel was presented. The church was crowded out the second night and a near-by hall was rented and filled for the remainder of the endeavor. As many as 127 hitherto unreached boys and girls were brought to one of the services in the two buses recently purchased by the church. A large number accepted Christ and were prayerfully dealt with, many of them not having been in Sunday school before. Mr. Neale held a campaign the first of January in Calvary Undenominational Church, Kalamazoo, Mich. Crowds of young people attended and many unchurched children were reached. Several confessed Christ. A third campaign was conducted at the Elim Baptist Church, Rockford, Ill., where A. Appelquist is pastor.

Revival services were held Jan. 7-21 by C. C. Keur in the First Methodist Church, Maweaqua, Ill., where E. B. Davies is pastor. Mr. Keur is pastor of Grace Methodist Church of Urbana, Ill.,

and radio pastor of "Melodies and Meditations" over station WDWS. The meetings were a notable success and many were saved including one whole family. A large number of Christians rededicated their lives to God. Mr. Davies conducted the music, which had much to do with the success of the meetings. Cottage prayer services were well attended. Special young people's messages were given at the grade and high schools.

Hyman J. Appelman writes: "To the praise and glory of God, there were beyond 400 conversions and additions in the group meeting the first two weeks of January on the south side of Oklahoma City, Okla., sponsored by a number of Baptist churches." Two hundred conversions and additions are also reported as a result of the revival with the Philadelphia Gospel Tabernacle, Dr. Theodore Elsner, pastor.

The blessing of the Lord was evidenced in a series of meetings held by O. W. Stucky in January, in the Maplewood Baptist Church, Chicago, of which John V. Speering is pastor. A number confessed Christ as their personal Saviour; others came in consecration and some for restoration. Mr. Stucky writes that he had the joy of seeing a number of young people step out for life service at home and on the mission field. Two young people's clinics were conducted in which the problems of young people were discussed.

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January Notes

Dr. Carl Armerding writes from Central America that "2,532 heard the gospel as he preached in Spanish Jan. 3-18 in Tegucigalpa, Dulce Nombre, Santa Rosa, San Pedro Sula, Puerto Cortez, La Lima, and Comayagua. Twenty-four meetings were held, resulting in 51 confessions of faith, and the strengthening of many of the missionaries." A variety of transportation were made available to him, including planes. "I have also traveled on mule back, by rail, and on foot. The fellowship with the missionaries has been wonderful."

James R. Calhoun ministered in twenty-two churches in Pennsylvania during the month, showing the Institute film, "They Live Forever."

Leonard Eilers conducted a campaign Jan. 10-21, in the First Baptist Church, Fallbrook, Calif., Roy McKaughan, pastor. Several professed conversion, others rededicated their lives, and several volunteered for full-time Christian service. Mr. Eilers spoke at the Naval Ammunition Base, in public schools, and children's meetings. The film, "They Live Forever," was shown in six churches.

Homer W. Grimes, holding meetings Jan. 7-21 in the First Baptist Church,

Moody Monthly

Independence, Ore., J. W. Baker, pastor, writes: "The church has been filled to its capacity nearly every night. The pastor did a fine job of preparation." There were many rededications and 28 professed conversion.

M. A. Guido conducted meetings Jan. 3-14 in the Emmanuel Evangelical Church, Middlesex, Pa., H. F. Springman, pastor. Eleven confessions of faith were reported, and 100 rededications. Mr. Guido was assisted by Mrs. Guido, who conducted boys' and girls' meetings, using chemical object lessons to good advantage. Object lessons were also given in five public schools nearby.

Robert J. Kees conducted meetings Jan. 3-14 in the First Baptist Church, Hillsdale, Mich., David Reider, pastor. He was the speaker, Jan. 13, at the Youth for Christ service, Battle Creek, Mich., after which he spent two weeks with the Tower Grove Baptist Church, St. Louis, Mo., F. A. Lowry, pastor, and the First Baptist Church, Carthage, Mo. There were many evidences of blessing in these services.

J. W. McCarrell showed the Institute film, "They Live Forever," in 21 Michigan churches. Many professed conversion. In one service 42 publicly confessed Christ as their Saviour.

Irwin A. Moon spent the month doing laboratory work in preparation for his appearance at Founder's Week Conference, at which time he presented an illustrated message, "The Great Designer."

R. O. Nelson, Jan. 3-14, was with the Bethlehem Congregational Church, Warren, Pa., P. E. Landerdahl, pastor. Twelve professed conversion and many rededicated their lives to the Lord. Mr. Nelson was assisted by Mrs. Nelson in the music and in special meetings conducted for young people. Jan. 16-28 Mr. Nelson was at the West Independence United Brethren Church, Bascom, Ohio, H. McCracken, pastor.

F. L. Prestidge conducted a Bible conference with an evangelistic emphasis Jan. 17-28 in the Waterman Baptist Church, Lodi-Kingman, Ind., Dwight G. Duer, pastor.

W. H. Rice held meetings Jan. 7-14 in the Evangelical Free Church, Kiron, Iowa, C. G. Frederick, pastor. Mr. Rice personally visited every home in the city. Fifteen professed conversion and nearly 100 rededicated their lives during the campaign. In addition, the Institute film, "They Live Forever," was shown in the Spring Lake Baptist Church, Minneapolis, Minn.

W. W. Shannon spent January preaching and distributing New Testaments in army camps in Florida.

Mrs. Arthur F. Tylee was the speaker Dec. 31-Jan. 7 at the Central Michigan Bible Conference and at Miller Road Community Church, Lansing, Mich., E. A. Roloff, pastor. On Jan. 21 she was speaker on Missionary Day in the Calvary Baptist Church, Marshall, Mich., Richard Riffe, pastor.

J. C. Yelton conducted services Jan. 3-14 at the City Rescue Mission, Dayton, Ohio, Peter Quartel, superintendent. He also showed the Institute film, "They Live Forever," in ten churches in Dayton and vicinity.

March, 1945

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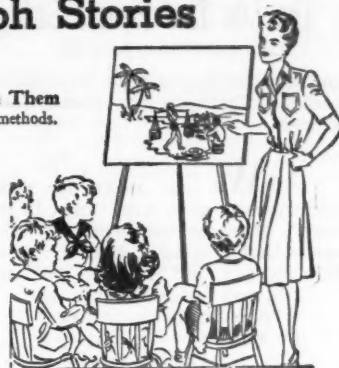
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The Life That Pleases God

[Continued from page 381]

tians who had prayed while he preached upstairs. "That's the powerhouse," said Spurgeon.

WE SING ABOUT OUR CLOSE ASSOCIATIONS in glory with Christ in the future. Why not commence to enjoy some of that close association now as we follow with our Lord in prayer. We sing: "He and I together entering Those bright courts above; He and I together sharing All the Father's love."

The "together sharing" and close fellowship should not just start then; it should start now! And remember, child

of God—and this is often forgotten—the positions of honor in Christ's eternal glory will not be occupied by the careless souls who have walked year after year, from conversion to glory, in cold isolation from their Lord.

Joseph's brethren may abuse and maltreat their rejected brother, and then share in his future glory, but remember this principle laid down by Christ Himself: "Whosoever therefore shall confess me [the same word in the original is translated confess and profess, I Tim. 6:12, 13; II John 7; Rom. 10:10] before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). And then too, "If we suffer, we shall also reign with him" (II Tim. 2:12).

Our earthly pilgrimage has been likened to a tick in the clock of eternity. What you do with that tick as an unconverted sinner settles the matter as to the place of your eternal abode—heaven or hell. What you do with that tick as a Christian settles the matter as to the extent of your personal, positional glory in association with Christ. It is the old

subject of relativity, the principle of degrees in the kingdom of Christ. There are degrees of punishment for the unconverted in eternity (Matt. 10:15), and degrees of honor in eternity for the child of God.

All the redeemed will be there, but all the redeemed will not occupy the same positions of honor. As to your degree or measure of reward, that depends on what you do with that "tick" just mentioned. Boiling it down more closely, it concerns *prayer*: how much prayer has characterized your life during that little tick we know as our earthly pilgrimage. Prayer is the thing that spells victory.

THERE ARE MANY ASPECTS OF THE SUBJECT to show that the life that pleases God is the happy life, both here and in eternity. Then why do we not go in for that kind of life? If we do, we'll be a blessing to the Lord and to our fellowmen.

We have just read a story concerning lavender growing around a humble little dwelling somewhere in the British Isles. The occupants shut the windows and closed the door, but when persons entered, a whiff of lavender entered with them—it couldn't be helped.

The believer who is living in prayerful victory will be that kind of blessing to his fellow believers. He will have the kind of atmosphere that the Lord's people enjoy.

In the days of King Hezekiah it took sixteen days to clean the Temple (II Chron. 29:17), because it had not been cleansed daily. Your body is the temple of the Holy Ghost (I Cor. 6:19), and you need daily cleansing. That can be done by prayer. Do not allow yourself to be robbed of spiritual power and blessing; try to be in a usable condition.

"The Lord separates the sin that He hates from the soul that He loves." He wants you to be clean, living day by day in prayerful separation. To trust, delight, commit, and rest in the Lord (Ps. 37:3-7) is more profitable than living in the gloomy defeat of a prayerless life.

Paul, at one point in his defense before the governor Felix, discloses a secret of spiritual power and blessing. "Herein I also exercise myself to have a conscience void of offense toward God and men always" (Acts 24:16, R.V.). Let us render it this way and still be in keeping with the original, "Even I myself exercise [myself]." What a message for the defeated Christian, as well as for the child of God walking habitually with his Lord! A conscience enabling him to walk so as to please God! The man who is "crucified with Christ" is living in happy fellowship with his Lord, and thus has "a mind at perfect peace with God."

Perhaps Acts 9:11 gives us the overall secret of Paul's success. There we see the young convert in prayer—"And the Lord said . . . for, behold, he prayeth."

And Paul, by divine inspiration (not in an urge of spiritual conceit), exhorts the saints to be imitators of him, even as he also was of Christ. "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample" (Phil. 3:17).

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Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.



The Glory of Golgotha, by William C. Burhop and Louis J. Sieck.

Two series of lenten sermons are joined in this book; the first seven translated from the works of the German preacher G. Storchhardt, and the others delivered by Dr. Sieck, president of Concordia Seminary. Both groups present sermons of high quality, conveying a warm spiritual message based on the sure foundation of God's Word. The devotional and practical are skillfully blended. The book is beautifully printed and bound.

125 pages. 5 1/4 x 7 3/4 inches. Concordia Publishing House, St. Louis. \$1.00. H.L.L.

Pastoral Work and Personal Counseling, by Russel Dicks.

Breadth of experience in many fields has prepared the author to speak with clearness and helpfulness about counseling those in need of pastoral help, especially the sick. He combines modern methods with the traditional work of the minister in this field. However, one does not read many pages before he realizes that the author is a religious liberal who lacks the most important element of all in the work of counseling—a gospel of redemption with real Holy Spirit power and grace. His emphasis is consequently on the practical aspect, a bit "cold" at times, and sometimes rather earthy. If this defect is recognized, the book does have value to Christian workers.

230 pages. 5 x 7 1/2 inches. Macmillan Company, New York. \$2.00. H.L.L.

A Pocket Guide for Winning Souls, compiled by Leonard A. Unkefer.

This booklet was prepared to encourage and aid beginners in the work of personal soul-winning. The outline and Scripture passages are especially conducive to this end. Furthermore, the Scripture memorization system makes it easy to learn and keep in mind the outline of the plan of salvation and the confirming scriptures.

One of the distinguishing features, appearing on the left-hand pages, is the "starter" words placed just under the references. Many can quote a verse correctly if given the proper start, but find it difficult to begin the quotation themselves. A four-way memorization review is included, also suggestions with accompanying Scripture references relative to growth in grace.

This spiral-bound booklet is compact and attractive. It cannot be recommended too highly.

96 pages. 3 x 4 1/4 inches. Moody Press, Chicago. 25 cents. J.F.H.

Points for Emphasis, by Hight C. Moore, D.D., Litt.D.

A pocket-sized Sunday school lesson help which has been very acceptable to Sunday school teachers for a quarter of a century. While we do not agree with all of the author's interpretations of Scripture, we recognize his work as spiritual and true to God's Word. He has a gift for alliteration and analysis which appeals to many readers.

192 pages. 3 1/4 x 6 1/4 inches. Broadman Press, Nashville. 40 cents. H.L.L.

Voices of the Passion, by A. P. Kretzmann and A. C. Oldsen.

A new freshness of approach to Lenten messages is achieved as the various characters, Judas, Peter, John, etc., are introduced to the audience, and then speak in the first person singular. The subject matter is well worked out, the messages of Judas, Caiaphas, Pontius, Pilate and Dismas being

March, 1945

especially effective. Seven brief but helpful meditations in the words from the cross complete the book.

127 pages. 5 1/2 x 8 inches. Ernst Kaufmann, New York. \$1.50. H.L.L.

Winky Lost in the Rockies, by Ken Anderson.

Exciting adventures of a real American boy as he goes to visit relatives in the mountains and finds the Lord, make up this well-written book. Here is something a boy will enjoy reading. Without resorting to impossible situations and a lot of unwholesome gun play, etc., the author writes a book that grips the interest and leads up to a good gospel appeal.

66 pages. 5 1/4 x 8 inches. Zondervan Publishing House, Grand Rapids. 60 cents. H.L.L.

The Message of the New Testament, by Archibald M. Hunter, Ph.D.

In this book, the author employs a new method of finding the message of the New Testament, which he calls the "synthetic approach." He assumes that the New Testament has a deep unity of theme. This central theme he attempts to find by noting the recurrence of certain cardinal expressions which reveal the central message. His method has value, providing the inductions are sufficiently full. The present reviewer would question whether he really succeeded in doing what he set out to do.

As a result of reading the New Testament, the author sets down the following equations: First, the doctrine of the kingdom equals the gospel of Christ, which equals the Word of life. Second, to be in the kingdom equals being in Christ, which in turn equals having eternal life. The student can determine as to whether these equations will stand.

More serious, however, are some of his critical considerations. Two will suffice as examples. The first is that the book of James contains little that is specifically Christian. He argues that since the Lord's name occurs only twice, it may be thought of as setting forth moral truth, but not specifically Christian truth. Second, he does not give the Apocalypse its merited place. He recognizes that it contains splendors of imagination, but that its eschatology is more Jewish than Christian, and may therefore be excluded. How anyone can form a synthetic view of the New Testament and exclude the book of Revelation, which is the unfolding of the consummation of the divine purpose, it is hard to understand.

122 pages. 5 x 7 1/4 inches. Westminster Press, Philadelphia. \$1.00. P.B.F.

Studies in the Epistle to the Colossians, by E. Schuyler English, Litt.D.

This book contains twenty-three messages which the author delivered over the radio. They are printed as they were given over the air, in a simple, conversational, pleasing style. While the author has brought the tools of scholarship to the study of this epistle, yet the presentation is not at all technical, but on the other hand, most practical. The book is not written for the scholar, but for the ordinary Christian who wants food for his soul and direction for his life. It is warmly commended by the reviewer.

134 pages. 5 x 8 inches. Publication Office, "Our Hope," New York. \$1.50. K.S.W.

The Mystery of Bethlehem, by Herman Hoeksema.

This volume is an interpretative meditation of the nativity narrative of the Lord Jesus. It presents the waxing wonder surrounding Christ's birth. Though it is pre-

eminently devotional in thought and style, yet it is attractively expository.

Short passages from the Gospel according to Luke are quoted at the beginning of the various chapters. These provide the basis for colorful comments. The author is by no means prosaic, nor does his imagination cause him to drift from the sacred facts. He makes the characters and situations live.

119 pages. 5 1/2 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. J.H.C.

Blind Spots, by Harry Smith Leiper.

A free and candid discussion of the question of unhappy relationships between racial and color groups, dealing particularly with the prejudice and discriminations which most white people manifest toward other members of the human family. The author has had abundant opportunity to have his thinking stimulated on such a subject. He was born in the home of a missionary to the Cherokee Indians, spent his boyhood in the Southern Highlands, went to China as a missionary, and then served officially on a commission having close touch with Oriental groups and also the education of our own Negro population.

The discussions and the illustrative incidents are all arresting and thought-provoking. While the scope of the book lies wholly in the realm of sociology, the implications to Christian ethics are very obvious. While the author's theology is of the Union Theological Seminary style, that does not seem to enter into the present treatise.

146 pages. 5 x 7 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.H.H.

Speaking of Indians, by Ella Deloria.

This discussion of the life of the American Indian by a member of the race is well worth careful reading. The author is the daughter of an Episcopal clergyman of the Dakota tribe, a university graduate, and at present serving as research specialist in anthropology. While the scope of her studies includes all of the American Indians, she particularizes with the Dakotas, whose life she knows best. She pictures the native life in its social aspect before the white man disturbed it; then traces the problems and transitions following the conquest; and lastly, the present-day situations and tendencies. "What lies ahead for the Indian" is a most timely question, about which she ventures some opinions and suggestions.

163 pages. 4 1/4 x 7 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.H.H.

Light from the Old for a New Order, by Dallas C. Baer, S.T.M., D.D.

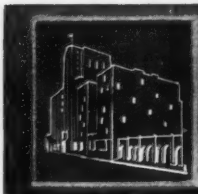
This is a book of expository sermons "on the whole Eisenach Old Testament lessons for the Sundays and major festivals of the Church year from the first Sunday in advent to the Sunday after the ascension." A pastor in the Lutheran Church, the author finds "many parallelisms and analogies in the circumstances that surround the prophets of old, to our own days, that these lessons seem to speak directly to us." These messages are full of the gospel for the unsaved, and comfort and exhortation for the saved. Members of the Lutheran persuasion will especially welcome this good book.

258 pages. 5 1/2 x 8 1/2 inches. The Lutheran Literary Board, Burlington, Iowa. K.S.W.

Whither Bound, by Bernice Claire Jordan.

This handbook for Bible Club leaders was written by the field representative of that movement out of wide experience in reaching boys and girls for Christ. She seeks to enlist new workers and to explain the principles under which the movement operates. The contents include brief suggestions regarding the teacher, organization, evangelism, discipline, memorization, etc. The whole tone of the handbook is inspirational and practical, helping teachers visualize the actual teaching situations.

71 pages. 5 1/2 x 7 1/2 inches. Bible Club Movement, Philadelphia. 65 cents. L.E.L.



Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Mar. 30-Apr. 3, Baptist Tabernacle Conference, Atlanta, Ga.

Dr. Wilbur M. Smith, Mar. 4, Presbyterian Church, Waterman, Ill.

Dr. W. Warren Filkin, Mar. 3, Youth for Christ Crusade, Kellogg Auditorium, Battle Creek, Mich.

MOODY REUNION

The Moody Alumni Fellowship of Nebraska held its regular fall meeting at Broken Bow, Neb., Nov. 2, 3, in the First Baptist Church, of which *Clay Deaver '41*, is pastor. A special feature of the two-day meeting was the showing of the Institute film, "They Live Forever." Graduates and other former students taking part on the program included *John Kile '38*, *Clay Deaver*, *Ward R. Smith '43*, *George Chenot '29*, *Herbert M. Griffin '20*, *Samuel Becker '24*, and *Mrs. Becker (Mary E. Stephenson '23)*, *Marion S. Hoffsommer '38*, *Albert E. Mygatt '05*, *Lester Guldner '24*, and the president of the Nebraska group, *Mortimer H. Knobloch '27*. The spring meeting will be held early in May at the Sheridan Boulevard Baptist Church, Lincoln, Neb., of which *Albert E. Mygatt* is pastor.

FROM FIELDS AFAR

Pearl Tuttle '44, is now in San Jose, Costa Rica, Central America, for language study. Later she anticipates going to Bouquete, Panama. She asks prayer that the door may be opened and a permit to enter Panama may be granted.

Albert H. TerMeer '36, reports that his Bible school men in Kano, Nigeria, are reaching about five hundred people weekly, in personal work and in preaching services in the villages. Mr. TerMeer, who serves under the Sudan Interior Mission, conducts a service each Sunday in a nearby army camp. He reports that many soldiers have been saved. This is witnessed by the letters he has received from many sources expressing appreciation for the spiritual help received under his ministry.

Jessie Blanchard '24, a missionary under the Africa Inland Mission in Province Kibali Ituri, Belgian Congo, tells of the blessing of God upon a conference held for women and girls some months ago. New workers have arrived to assist

her and her colleagues in the great tasks before them, while others have taken needed furloughs.

James Garlow '39, and his wife (*Joyce Spohn '38*), write from Assam, India, of the sacrifice of goats during *Puja* holidays. Four persons recently professed faith in Christ and were baptized at Dirgha village, where a headman of the village is not a Christian and is a hindrance to their testimony. The Christians testify to this headman.

Jane A. McNally '35, who was granted the degree of M.A. from Wheaton (Ill.) College last August, left the States in November en route to Amalner, East Khandesh, India, as a missionary under the Scandinavian Alliance Mission.

WITH THE ARMED FORCES

Wiley M. Cochran '24, of San Antonio, Tex., has arrived in Australia to serve the armed forces as an assistant field director of the American Red Cross.

Richard Blough '43, private in the U.S. Marine Corps, has been transferred from combat training in Camp Lejeune, N.C., to sea school in San Diego, Calif. He is still engaged in his main mission of witnessing for Christ.

Marion E. Bowyer '40, Trenton, N.J., who joined the Army in April, 1943, and is now a second lieutenant, is serving as a ward nurse in the surgical section of the 56th General Hospital of Advance Section, Communications Zone in Belgium. She went to England in December, 1943, and has served in her present capacity in France and Belgium since January, 1944.

Russell C. Haggard '35, a chaplain in the 5th Fighter Group, CACW in the 14th U.S. Air Force, A.P.O. 627, New York, writes of visiting several mission stations in China. At the China Inland Mission headquarters he met *Mrs. Gordon Dunn (Vera Patch '35)*, and just missed seeing *J. Herbert Kane '35*, by a day. He says that Moody is well represented all over the world.

Chaplain Frank L. Kinsman '32, a lieutenant in the United States Naval Reserve, writes of Christmas services he conducted at the Naval Air Base No. 807 in the Marshall Islands. For the four years prior to his enlistment in the Navy in April, 1943, he was pastor of the First Presbyterian Church, Pinckneyville, Ill. Chaplain Kinsman's wife and two-year-old daughter await his return at Bellville, Ga.

Herbert W. Clark '38, resigned his pastorate at Graymont, Ill., to enlist as a private in the Army. He feels that if he serves his country in this way, his ministry after the war among returning servicemen will be more effective. *Mrs. Clark (Fayth Lechner '39)* and son will remain in Chicago until his return.

Pfc. A. Keene Spitler '38, now serving with the Fifth Army in Italy, was seriously wounded Oct. 15, 1944. On shipboard to Italy, he was the only chaplain. He has been acting chaplain much of the time while in replacement corps. In spite of the fact that his jaws are almost bound together, he is witnessing for the Lord Jesus Christ. He had been in the medical detachment but a short time when a shell exploded near his head, while he was carrying a litter to the front for the wounded. He praises God that his eyes were not hurt, and that the Lord has given him the joy of seeing several definitely saved. His heart still is in the foreign mission field, where he hopes to go when the present emergency is over.

Chaplain Frederick W. Haberer '28, has been promoted to the rank of captain. He is now on duty on the European front as combat chaplain. He reports wonderful experiences in leading some of the boys to Christ before they go on combat duty, from which many do not return.

STUDENTS OF OTHER DAYS

Harry McCormick Lintz '22, of Riverside, Calif., who has now completed twenty years of Christian service, of which nine were spent in the pastorate and thirteen in full-time evangelistic work, is scheduled to speak at the interdenominational Easter sunrise service at Soldier Field in Chicago. He is now engaged exclusively in evangelistic work.

John O. deBoer '38, was ordained at the First Baptist Church, Bradley, S.D., on Jan. 17. He serves four churches in that area.

Raymond Smith '31, is pastor of the Baptist Tabernacle, Knoxville, Tenn., and God is blessing the work.

Orville Ira Wilson '44, and *Mrs. Wilson (Norma Ellen Johnson '43)*, are located at 161 Parkman Rd., Warren, Ohio, where he is director of child evangelism for Trumbull County.

G. Louise Lynip '38, has a thrilling story to relate, as reported in the paper of the Association of Baptists for World Evangelism, Inc., concerning her escape from the Philippines, together with a missionary family of four. They made their way to Australia in a submarine in November, 1943, and later were returned to the United States under Red Cross auspices on a troop transport.

James H. Ford '37, serves two churches, the First Presbyterian Church, Stephen, Minn., which recently observed its fiftieth anniversary, and also a church at Argyle, Minn.

Harry A. Faugerstrom '25, after six years in a pastorate at Melvin, Tex., was called to serve as superintendent of the Midwest Conference of the Evangelical Free Church.

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Elrow LaRowe '41, and Mrs. LaRowe (M. Jane Vandergraff '43), located at 412 West Eighth St., Elyria, Ohio, are actively engaged as missionary deputation speakers on behalf of India. He has more than five hundred hours of cross-country flying to his credit, using this method of conveyance to fill speaking engagements.

Edward Russel Cummings '37, has been appointed director of the Soldiers Victory Center, Tappan, N. Y. He carries on this work in addition to his army job as assistant to the chaplain at Camp Shanks.

Mildred Wright '43, served as children's worker at the Montrose (Pa.) Bible Conference last summer, and since September has been with a Bible school in Philadelphia with the Bible Club Movement.

Eleanor M. Wheeler '39, is located at Glen Eden Community Center, Williba, Lee County, Ky., where she is teaching Bible in eight of the district schools.

Opal Kress '37, has been serving as church secretary and Christian education director in the Park Hill Baptist Church, Pueblo, Colo., of which **Robert J. Anderson '17**, is pastor.

Harry R. Klein '40, has been ordained by the First Baptist Church, Abilene, Kan., of which he is pastor. He is also doing some part-time teaching in the Midwest Bible and Missionary Institute, located at Salina, Kan.

John A. Ramsay '33, pastor of the Lake Avenue Baptist Church, Pueblo, Colo., visited Chicago recently as a member of the Council of Finance and Promotion of the Northern Baptist Convention.

Frank Brower '37, and **Cornelius Boertje '38**, have been in evangelistic work in Ohio for the past five years, and have celebrated their fourth year of broadcasting over WLOK, Lima, Ohio, giving a daily program over this station.

Everett O. Pearson '41, received the A. B. degree from Coe College, Cedar Rapids, Iowa, last year. He is now a candidate for the B. D. degree in Hartford Seminary Foundation, and serves as pastor of the First Congregational Church, Southwick, Mass.

Gerald K. Troutman '39, and Mrs. Troutman (Betty Shay '38), are at home after a two months' trip by way of England from Roni, via Kano, Nigeria, West Africa.

Roscoe F. Wilson '19, pastor of the First United Brethren Church in South Bend, Ind., reports a remarkable interest in missions, both home and foreign, in his church. During a missionary conference last September, the people made pledges of more than \$3,000, and gave in cash more than \$3,000, making a total of more than \$7,000 over and above what was regularly given to missions. In January his church held its thirteenth annual mid-winter Bible conference with great crowds in attendance.

Maurice L. Bates '32, Georgetown, Ky., chairman of the Permanent Textbook Committee of Kentucky Baptists, has written a 23-page pamphlet, *The German Marrian Atheistic Fifth Column in our American Public Schools and Its Background*.

Clifford T. Jones '44, was ordained last December, by the West Lennox Baptist

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Drs. Brooks and Kellogg, Editors

This official monthly handbook of American Prophetic League, Inc., gives the world picture for the prophetic student, with the spiritual vitamins Christians need in these trying days. Meat of the Word in every page. New features in 1945. \$1 yr. in U. S., \$1.15 foreign. 4 mo. special trial 25c. Simply address

PROPHECY

Box BB, Eagle Rock Sta., Los Angeles, 41

Church, Hop Bottom, Pa. He has been showing the film, "They Live Forever," in Pennsylvania.

Beulah McKinney '44, has begun her work with the Hebrew Mission in St. Louis, and thanks God for the opportunity of reaching Jews for Christ.

Florence Handyside '44, reports the blessing of God on her work at Hasty, Ark., where she is engaged in Sunday school and young people's work.

BIRTHS

To Paul H. Smith '40, and Mrs. Smith '40, a son, Fred Hayes, Nov. 30, at Oneida, Ky.

To James E. Russell '39, and Mrs. Russell, a daughter, Rebecca Ruth, Dec. 29, at Nashville, Tenn.

To Chapman Marston and Mrs. Marston (Sarah K. Sawatzky '39), a son, James Trowbridge, Oct. 24, at St. James, Minn.

MARRIAGES

John Barcus, Jr., '44, and Alice Bullock '44, Dec. 17, at Hobart, Ind.

Robert Yauch '44, and Helen Peppler '43, Aug. 12, at Racine, Wis.

Clifford T. Jones '44, and Emma A. Jodry '44, Aug. 5, at Chicago, Ill.

Robert F. Couture '42, and G. Jean Stein '44, Dec. 9, at Racine, Wis.

David M. Osborne '24, and Marie Ellen Schroeder, Dec. 14, at Kano, Nigeria.

James Edward Lucas '42, and Alice J. Van Stee '42, Oct. 20, at Kano, Nigeria.

Orville Ira Wilson '44, and Norma Ellen Johnson '43, Aug. 4, at Chicago, Ill.

Burton O. Berry and Mildred E. Chewron '42, Dec. 17, at Bakersfield, Calif.

Bennie Gilbert Benson '43, and Dorothy Radda Simon '44, Aug. 17, at Highland Park, Mich.

DEATHS

James A. Coleman '38, was killed instantly on Jan. 2, in an automobile accident in Denver, Colo. At the time of his death, Mr. Coleman was pastor of the Emmanuel Baptist Church of Denver; dean of Colorado School of the Bible; and chairman of Colorado Evangelical Released Time, Inc. Further, he was manager of the catalogue order department of Montgomery Ward and Company, Denver, and was on the advisory board of the Christian Servicemen's Victory Center.

Emery H. Bancroft '07, dean of the Baptist Bible Seminary of Johnson City, N.Y., died on Nov. 11.

Mrs. V. K. Beshgetoor (Martha A. Wallace '92), of Alma, Mich., died on Nov. 30, at Marion, Ind.

David M. Hofer '16, pastor of the Lincoln Avenue Gospel Mission, Chicago, Ill., died of a heart attack at the parish home on Dec. 31. The body was shipped to Bridgewater, S.D., for services and interment.

Howard D. Jane '22, died Dec. 12, at his home in Chicago, Ill. He was a faithful pastor, and a member of the Baptist Illinois State Convention until the time of his homegoing.

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Moody Monthly

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NEW AND USED RELIGIOUS BOOKS AND SETS bought and sold. Catalog free. Libraries purchased. Kroger's Bookstore, 525 Eastern Ave., S.E., Grand Rapids, Michigan.

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CHOIR GOWNS

BLACK CHOIR GOWNS FROM RENTAL STOCK \$5.00 up. Ministers' robes \$20.00 up. Leaflet mailed. Lindner, 153-MB West 35rd St., New York 1, N.Y.

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SAVE 50% ON Mimeo STENCILS, INKS, PAPER. Send \$1.00 for 3 sample stencils and one pound ink. Trade your old duplicator for new automatic ink and feed machine. GILLESUPPLY, 5348 Barry Ave., Chicago, Ill.

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35 MM. FILMSLIDES FOR THE CHURCH. Evangelistic Sermons—Illustrated Hymns—Life of Christ—Mission Stories—Illustrated Bible Study. Free Catalog. Bond Slide Co., Dept. MC, 68 W. Washington, Chicago.

FLORIST

WM. LANGE—FLORIST—MEMBER FLORIST Telegraph Delivery Association. Flowers telegraphed everywhere. 754 Fullerton Parkway, Chicago, Ill. Telephone Lincoln 1220-1221.

MISCELLANEOUS

CORRESPONDENCE FOLDED CARDS FOR every day use. Art Reproductions in Full Color. 40 Samples with Envelopes \$1.00. Charles E. Wilkinson, 654 Jackson Ave., Ardley, Pa.

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THOUSANDS ENJOYING IT! WHY NOT YOU? "Songs of a Christian" by Merrill Dunlop, pianist-composer, 105 unusual Gospel "specials." Solos, duets, trios, quartets, radio, choir selections, plus 36 melodious choruses. Price 50c ("Wire-O" 60c). Chicago Gospel Tabernacle, 825 Barry Ave.

EASTER MUSICAL POEM—"THE STORY OF THE CROSS." For Reader or Speaking Choir. Time—20 minutes. Beautiful descriptive music. Lovely poem of Crucifixion and Resurrection, \$1.00. Biola Book Room, 560 S. Hope St., Los Angeles, Calif.

SWEET SONGS OF SALVATION. A CHOICE Book of "Special" Numbers. Beautiful Words and Lovely Melodies. 30c per copy, two for 50c. Revival Classics. Just the Book for Your Revival Meeting, Prayer Meeting and Sunday Night Service. 20c per copy, \$13.50 the 100, not prepaid. THE BENNARD MUSIC COMPANY, Albion, Michigan.

MUSIC PLATES

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OBJECT LESSONS

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March, 1945

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SPELLBOUND BY STORYTIME

Boys and girls the world around love storytime. The little folks pictured above never miss Aunt Theresa's special noonday story at 12:45 P.M., Wednesday, Thursday, and Friday, and are always at the Listening Post to meet Joyce Blackburn each weekday afternoon at 4:45 P.M.

Sundays, from 2:00 to 3:00, belong to WMBI's boys and girls, too. The membership roll of Know Your Bible Club now includes 27,604 names. Mothers and dads, sisters and brothers say they also like to listen to the K.Y.B. Club. One grandmother writes: "I have enjoyed your stories for the children. I happen to be a little older in age but not in spirit."

The year around Aunt Theresa delights in receiving letters from her many "nieces" and "nephews," and spends much of her time writing replies, sending out membership pins, "songs of the month," or planning special treats for the shut-in children in radioland.

Youngsters like to write their own let-

ters to Aunt Theresa. Some of the results look like this:

"Dear Freinds:

"I would like to be a Member of the K.Y.B. club. I lisson to your program every Sunday afternoon at 2 o'clock. I would like a pin with K.Y.B. on it please send one to me I would surly appricatiate it vary much."

A little girl requests:

"I have heard your program for years after years. I told a Girl in my room name Gloria about the K.Y.B. Club so she listen to the program and now is a member and I am not I would like to become a member."

More often a mother writes in:

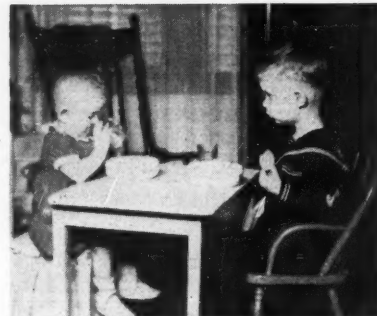
"The K.Y.B. Club has just gone off again. I am writing for Carol, my little four-year-old daughter. Never a Sunday comes or goes that she doesn't listen to K.Y.B. Club. She always sings all the choruses right along with the radio. She has often said, 'Mama, you write Aunt Theresa for me.' So I promised I'd write today. Please send Carol a pin.

"Her daddy and I also listen to it. We both enjoy it very much."

A RADIO PRAYER MINISTRY

After the red light goes off in studio A, B, C, or D, signifying that the program is off the air, that the broadcast is over and that the script can be initialed and filed away, there often remains additional work to be done.

Promises from God's Word proclaimed over the air waves probe into men's



hearts after the radio has been turned off, and listeners frequently write in several days later requesting WMBI's personnel to remember them individually in prayer.

Each request—whether by telephone, post card or letter—is carefully recorded and presented to the staff at their 1:30 P.M. office prayer circle, to a larger student body and faculty prayer meeting, or to the listening audience en masse during the latter part of the Shut-in Hour on Monday mornings.

A HOUSEWIFE HELPED

Words fall when I try to tell you just what your programs mean to me. When a mother or busy housewife can listen to spiritual feasts such as God enables you to spread from day to day, yes, from hour to hour of each day, it brings untold help and strength and comfort.

WMBI—Sunday, 8:00 A.M. to 7:00 P.M.
Weekdays, 7:00 A.M. to 7:00 P.M.

Angelus Trio.....	Sun.,	6:00 P.M.
Bible Reading.....	Sun.,	7:45 P.M.*
Bread of Life.....	weekdays,	9:00 A.M.*
Chapel Service.....	M.,	8:15 A.M.*
Chats from a Minister's Library.....	Sat.,	1:00 P.M.
Cheer Up.....	W., F.,	9:45 A.M.*
Child Evangelism Fellowship.....	W.,	11:15 A.M.
Chorus Time.....	Tue.,	10:15 A.M.
Classic Album.....	Sun.,	3:00 P.M.
Continued Story Reading.....	Tue. to Fri.,	11:30 A.M.
Editor Speaks, The.....	Sun.,	1:00 P.M.
For Women Only.....	Sat.,	4:30 P.M.
Friday Morning Songsters.....	F.,	11:00 A.M.
From a City Tower.....	M., W., F.,	2:15 P.M.
Gems of Melody.....	weekdays,	5:30 P.M.
	Sun., F., Sat.,	8:00 P.M.*
	M., Tue., W., Th.,	8:15 P.M.*
Golden Nuggets.....	Tue.,	3:45 P.M.
Good News.....	Sun.,	10:00 A.M.
Government Information.....	M.,	12:30 P.M.
Grace Notes.....	Sun.,	8:30 A.M.
Hebrew Christian Broadcast.....	F.,	4:15 P.M.
Hymn Hour.....	W.,	10:30 A.M.
Hymn Sing.....	M. to F.,	12:15 P.M.
Hymns for the Home.....	M., F.,	3:45 P.M.
	Tue.,	2:15 P.M.
	Th.,	4:30 P.M.
Hymns You Love to Sing.....	W.,	3:45 P.M.
Keyboard Harmonies.....	M., W., F.,	4:30 P.M.
K.Y.B. Club.....	Sun.,	2:00 P.M.
Komfort Korner.....	M., W., F.,	5:00 P.M.
Let's Praise Him.....	Sun.,	8:00 A.M.
Listening Post.....	M. to F.,	4:45 P.M.
Living Water.....	M. to F.,	1:00 P.M.

*WMBI only
†WDLM only

WMBI and WDLM PROGRAM SCHEDULE

Male Quartet.....	Wed.,	4:05 P.M.
Marimba Melodies.....	Sat.,	4:45 P.M.
Master Works of Music.....	Sat.,	2:00 P.M.
Memory Gems.....	Th.,	2:15 P.M.
Men of God in World Affairs.....	Sat.,	3:00 P.M.
Men's Voices in Song.....	Sun.,	9:00 A.M.
Message to Israel.....	Sun.,	6:15 P.M.
Missionary Sketch.....	M.,	9:30 A.M.
Moments of Melody.....	weekdays,	1:30 P.M.
Moody Press.....	M.,	4:15 P.M.
Morning Meditation.....	Sun.,	8:45 A.M.
Morning Melodies.....	weekdays,	8:00 A.M.
Morning Worship.....	weekdays,	7:30 A.M.
New Testament Greek.....	Th.,	9:30 A.M.
News.....	weekdays, 7:00*, 8:30*,	10:00 A.M.
	12:02, 4:00, 6:00 P.M., 7:30†,	8:30 P.M.*
News About Music.....	Tue.,	12:30 P.M.
No. 9 Elm Street.....	M., W., F.,	10:15 A.M.
	Tue., Th., Sat.,	5:00 P.M.
	M., Tue., W., Thu.,	8:00 P.M.*
Old Fashioned Revival Hour.....	Sun.,	5:00 P.M.
Old Testament Stories.....	Sat.,	9:30 A.M.
Open Bible.....	Sat.,	12:30 P.M.
Organ.....	daily except Sun.,	7:10 A.M.*
	M., Tue., Sat., 9:45 A.M.*; Sat.,	12:15 P.M.
Organ Moods.....	Th.,	11:00 A.M.
Organ Prelude.....	Sun.,	10:45 A.M.
Organ Recital.....	Sun.,	12:30 P.M.
Organ Vespers.....	M., Tue., W., Fri., Sat.,	6:30 P.M.
Pause for Prayer.....	Tue. to Sat.,	12:00 M.
Prayer Circle.....	weekdays	10:05 A.M.
Question and Answer Time.....	Tue.,	4:05 P.M.
	Fri.,	10:30 A.M.
Quiet Hour.....	Sun.,	6:30 P.M.
	Tue., Sat.,	11:00 A.M.
Radio School of the Bible.....	M. to F.,	2:30 P.M.

WDLM—Sunday, 8:00 A.M. to 9:00 P.M.
Weekdays, 10:00 A.M. to 9:00 P.M.

Rainbow Trio.....	Sat.,	10:15 A.M.
Religious News.....	M. to F.,	2:00 P.M.
Sacred Music.....	Sun.,	7:30 P.M.*
	weekdays,	7:40 P.M.*
Sacred Song.....	weekdays,	12:45 P.M.
	M., W., F.,	6:15 P.M.
Sacred Varieties.....	Sat.,	3:15 P.M.
Saturday Songsters.....	Sat.,	4:05 P.M.
Scandinavian Service.....	Th.,	4:05 P.M.
Servicemen's Center Echoes.....	Wed.,	4:15 P.M.
Shut-in Program.....	M.,	10:30 A.M.
Singing Strings.....	Sat.,	3:30 P.M.
Sketch in Dialogue.....	Sun., Tue., W., Fri.,	9:30 A.M.*
Solo Time.....	Sun., 9:45 A.M., weekdays,	8:45 A.M.*
	Tue., Th., Sat.,	6:15 P.M.
Southland Songs.....	M.,	4:05 P.M.
Storytime for Boys and Girls.....	W., Th., Fri.,	12:30 P.M.
Strings and Voices.....	Sun.,	3:30 P.M.
String Trio.....	Sun.,	1:15 P.M.
Sunday Morning Service.....	Sun.,	11:00 A.M.
Sunday School Lesson.....	Tue.,	10:30 A.M.
	Th.,	6:30 P.M.
Teen-age Bible Study.....	Sun.,	3:15 P.M.
Thoughts and Tunes.....	M. to F.,	3:00 P.M.
Tract League.....	Sat.,	1:45 P.M.
Treble Harmonies.....	Tue., Th., Sat.,	5:15 P.M.
Treble Trio.....	F.,	4:05 P.M.
Trio Time.....	Sun.,	10:30 A.M.
Two Violins.....	Tue., 4:30 P.M.; Th.,	3:45 P.M.
Verse by Verse.....	M. to F.,	1:45 P.M.
Voice of Calvary.....	Sun.,	1:30 P.M.
Wake Up America.....	Sat.,	10:30 A.M.
World-Wide Missions.....	Th.,	10:15 A.M.
Young People's Hour.....	Sun.,	4:00 P.M.
Your Church School.....	Sat.,	11:30 A.M.

SCHOOLS



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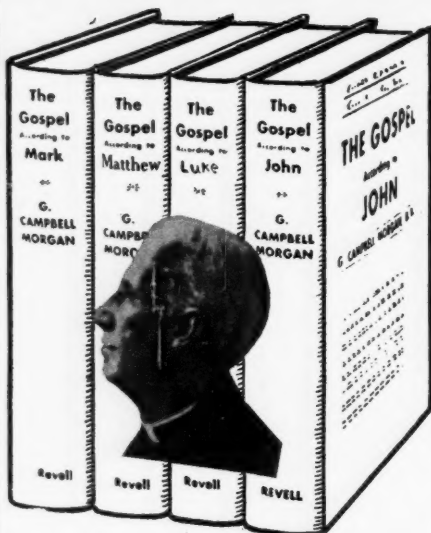
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